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LIFE OF WYCLIFFE.

To execute a work on the life and times of the celebrated Antireformer, whose character and exertions do so much honour to the land of his birth, has been no easy task. The remote period to which John De Wycliffe (for thus Mr. Vaughan shows his name ought to be written) belonged, approaching nearly to five hundred years, necessarily involves many interesting facts in great obscurity, and throws an entire oblivion over a multitude of others. Much of the information which exists, is locked up in the barbarous latinity of the period, or in the still less intelligible vernacular of the country; while both are to be found only in masses of manuscripts, often badly written, partially eaten by moths, or greatly defaced and injured by time. Even these documents are of difficult access. They are to be found only in the great public libraries of Great Britain and Ireland, from which they are not allowed to escape, even for a day; so that a prolonged and diversified residence at the several seats of learning seems required, in order to the execution of an undertaking which embraces

some of the most interesting events that preceded the Reformation, both in England and Continental Europe. That Mr. Vaughan has contrived to surmount most of these difficulties, is evident from his work; how he has done so, is to us matter of considerable surprise. His diligence must have been indefatigable, and his labour immense, before he could bring into a manageable shape, the valuable materials which he has wrought up in so interesting a manner in the volumes before us. It is true, a life of Wycliffe, by Lewis, had appeared a hundred years ago; and Mr. Baber had prefixed to his edition of the Reformers' New Testament, a Memoir of his Life and Writings, compiled with considerable care. But both these works left many facts unexplored, and many views of Wycliffe, and his times, in the same obscurity in which they had long been concealed. Till now, no work worthy of being called a Life of Wycliffe had appeared. Whether this reflects honour on the country our readers may determine. Whether it is to the credit of the Church that it has been executed by a Dissenter, is for the

The Life and Opinions of John De Wycliffe, D.D., illustrated principally from his unpublished Manuscripts; with a preliminary View of the Papal System, and of the State of the Protestant Doctrine in Europe, to the Commencement of the Fourteenth Century, by Robert Vaughan. London: Holdsworth, and Hatchard and Son. 1828. 2 vols. 8vo.

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Church to consider. That Cambridge and Oxford should have allowed the honour to be wrested from them by a Dissenting minister, would appear surprising, if we had not known that Edinburgh, and Glasgow, and St. Andrew's, and Aberdeen allowed themselves to be shorn in the same way, by the historian of Knox and Melville. We are not the less grateful for the boon, that it has come to us from an untitled and unpatronized individual, who owes nothing to those Institutions, which are supposed to be the bulwarks and rewards of literature and religion; but the preservation of documents which the thousands on whom their wealth and honours are lavished, are too indolent, or too indifferent, to use.

To estimate the character of Wycliffe, and the nature and value of his extraordinary exertions, it is necessary to take into consideration the state of religion, the state of society, and the state of civil and religious liberty, or rather civil and religious despotism, which characterized not only the period to which he belonged, but the preceding ages. The intellectual and moral darkness which had long enveloped the world, had, about the period when Wycliffe was born, become absolutely palpable; and every species of religious absurdity had acquired the influence of established habit and universal suffrage. Law sanctioned and guaranteed the grossest abuses, and civil authority, armed with intolerance and arbitrary power, was ready to crush any attempt to stem the progress of superstition and immorality, or to create a better order of society. To prepare the reader, by enlightened and general views of these subjects, Mr. Vaughan has prefixed to his Memoir an introduction of two hundred pages, re-

plete with valuable and most interesting discussion. It forms, indeed, an admirable epitome of church history, embracing a very full view of the rise and character of the Papal Power; the State of the Protestant Doctrine in Europe, to the commencement of the Fourteenth Century; and the Ecclesiastical Establishment and State of Society in England, previous to the age of Wycliffe.

This part of his work has impressed upon us the conviction, that if the author of these volumes would devote a few years of his life, and the same diligence which he has hitherto discovered, to the production of an Ecclesiastical History, he would render an invaluable service to the cause of truth. He seems to us quite the man for such an undertaking; and the studies in which he has already engaged, and the maturity of his information on many topics, would greatly facilitate his execution of the work. We know nothing, in the present state of literature, which is more wanted, or which would more amply repay a liberal and candid investigator. We mean not to reflect on the works already existing; but none of them are entirely to our taste. Mosheim is too secular, Milner is too churchy-fied, Haweis is superficial. All our church historians were connected with secular establishments of Christianity, and mix up more or less of their views and feelings, as churchmen, with their representations of primitive practices, or the progress of antichristian error. The mind of a dissenter, we admit, would probably give a tinge or colouring to his representations also. But then we should have both sides of the subject, and might have a book to put into the hands of dissenters, which would not be filled with terms and phraseology calculated perpetu-

ally to mislead. Recommending the subject to the consideration of Mr. Vaughan, we return from this digression, to give his account of the birth and early life of Wycliffe.

"The year 1324, has been uniformly named by the biographers of John de Wycliffe, as the most probable period of his birth. His appearance in Oxford as a student in the year 1340, would seem to preclude the mention of any later period, and is equally opposed to the adoption of an earlier date. Seventeen years had then passed, since the accession of Edward the Second, to the throne of England. The interval of three years, which closed the reign of that unfortunate prince, transferred his sceptre to the hand of his elder son, and the bearer of his name.

"The county of Durham, which, in the venerable Bede, produced the father of English learning, has been viewed as the birth place of the man to whose character and efforts we are so greatly indebted for the English reformation. But on better authority, a humble village in a northern district of Yorkshire, has the honour of Wycliffe's nativity. Judging from modern usages, we should readily suppose that the surname of Wycliffe was received from his parents; but our forefathers, until the Norman conquest, if not altogether unacquainted with such appellations, rarely adopted them. After that event, and to the beginning of the fourteenth century, they were frequently attached to families, and in numerous instances, were obviously derived from the place of their residence. In such cases, the parties were called by their baptismal name, and commonly said to be of the place, the designation of which is subsequently found inseparable from their signatures, as Simon de Montfort, and John de Wycliffe. The name of Wycliffe is certainly a local one. But in England, the only locality which has ever been so described, is a village about six miles from the town of Richmond, in Yorkshire; and, that that spot which still retains its ancient designation was the home of Wycliffe's ancestors, is a conclusion supported by the strongest probable evidence. From the conquest, to the year 1606, it was the residence of a family of the name of Wycliffe, who were lords of the manor of Wycliffe, and patrons of its rectory. At the latter period, the possessor of this ancient property lost his only son, and by the marriage of his daughter, his inheritance was transferred to a family of another name, but which has continued to be

of importance in the neighbourhood. During the life time of our reformer, there were two rectors of Wycliffe who bore his name; Robert, presented by Catherine, relict of Roger Wycliffe, and William, presented by John de Wycliffe. That the person forming the principal subject of the ensuing chapters was of this family has been the local tradition; and this is somewhat confirmed by the fact, that no antiquarian industry has been sufficient to ascertain the remotest intimation of any other, as known in the district by the same appellation."—Vol. I. pp. 217—220.

How the first days of this distinguished man were spent, it does not now appear; but that he received the elements of education in his youth, is evident from his being sent to a University to prepare him for the church.

"Having passed through his probationary discipline, it remained for Wycliffe, or his connexions, to determine whether Oxford or Cambridge should be the place of his future studies. The former was preferred. In that University, Wycliffe is first known as a commoner in Queen's College; a seminary founded in the year 1340, and which has numbered our reformer with its earliest members. The establishment in which he thus commenced the maturer discipline of his capacities, had risen in part, from the munificence of Phillipin, the queen of Edward the Third; but still more from the laudable zeal of Sir Robert Eglesfield, her chaplain. This clergyman was a native of Cumberland, and the college formed by his influence, was intended chiefly for the benefit of students from the northern counties, a circumstance which may account for its being chosen by a youth from the borders of Westmoreland and Durham. But the infancy of such institutions is inseparable from many disadvantages, and such as must be deeply felt by a mind, ardent in its pursuit of knowledge. Wycliffe had not yet passed the seventeenth year of his age, but it is fair to suppose that this feature was already conspicuous in his character, and his dissatisfaction may be read in his speedy removal to Merton, a college in the same university, but founded in the preceding century. At this period the society of Merton was the most distinguished in Oxford. It had produced some of the most scientific scholars of the age: had supplied the English church with three metropolitans: its divinity chair had been recently filled by the celebrated Bradwardine: and within its walls,

Ockham and Duns Scotus had disclosed that genius the fame of which was at this time commensurate with Christendom, and was believed to be immortal.

"While we contemplate Wycliffe as engaged in those grammatical studies to which the years of boyhood are commonly devoted, Oxford appears as the residence of thirty thousand students. Previous to his appearance as probationer of Merton, this number, from causes which will be explained, was greatly reduced. His connexion, however, with the most distinguished scholars of a seminary, yielding but to the University of Paris in its fame, could hardly fail to diffuse the most important influence over a mind, remarkable alike for its thirst of knowledge, and the capacity of acquiring it. Without wholly neglecting any of the more important branches of science, the studies of Wycliffe appear to have been regulated by a conscientious regard to such qualifications as were demanded by the solemn office which he was about to assume. In the received doctrines on natural philosophy, he in consequence felt but a partial interest. It was sufficient, however, to induce that attention to them, which rendered him, in some instances, sceptical, where less thoughtful enquirers had relinquished suspicion. That he was perfectly familiar with the rules of rhetoric then so sedulously taught, is certain from his known acquaintance with authors who had treated on them, and with others in whose style they were most laboriously exemplified. His own writings, however, betray none of the appearances of art. It is plain, that his mind, when approaching any question connected with piety, was ever too much occupied with the error to be eradicated, or the truth to be established, to admit of any material solicitude respecting the cadence or the niceties of language. Hence, most of his works bear the marks of hurried composition; but are at the same time distinguished by that free use of vernacular terms: that reiteration of important sentiment: and that general obviousness and strength of expression which conferred on them a charm of novelty, and an efficiency to shake the faith and customs of a nation. It may be safely affirmed, that his writings contributed far more than those of any other man to form and invigorate the dialect of his country. But this effect, though important, was of subordinate interest in the mind of Wycliffe, and was among other benefits which arose incidentally from that ardour in the best cause of the community which his religious opinions had excited, and which he knew, could prove subservient to the popular welfare, but through the medium of the

popular language. Had our Reformer written elegant Latin, or possessed any considerable acquaintance with Greek, it would have been to surpass his contemporaries in literature, scarcely less than in his views of the religion of the Bible. In the west, at this period, the language of Greece may be considered as unknown; and that of Rome was no where written in its purity. Terms and phrases derived from the former, are of frequent occurrence in Wycliffe's more learned productions; the latter he wrote with fluency, and with as much of correctness as the taste of the age had judged to be important. A very imperfect acquaintance with this language, was the only attainment in philology required at that period, from candidates for the clerical office.

"With this study, however, that of the civil and canon law, and that of divinity, as taught by the schoolmen, had long been associated. By Wycliffe, these branches of knowledge were closely investigated. But with the laws of the empire and of the church, he united those of England, as not less deserving his attention; and his information relating to each, was soon to be effectively employed in the cause of national freedom, and of a purer Christianity. The canons of the church were collected principally from the decrees of councils and of pontiffs, and formed an authority, by which a multitude of causes, once pertaining solely to the magistrate, were at length attached to the exclusive jurisdiction of the Christian pastor. A spirit of rivalry hence arose between the courts of princes and those of the bishops, and such as to render it a proverb, that to excel as a canonist, required the learning of a civilian. There were also numerous provincial and national customs, opposed to that imperial system of legislation which had disappeared with the civilization of the empire; and to that dominion of canonical law which churchmen had reared upon its ruins. This was considerably the case in England, and it ought not perhaps to excite surprise, that the ambition, aided by the pedantry of the times, should be found struggling to exclude the native jurisprudence from the class of liberal studies. But the independent mind of Wycliffe was not to be thus deterred from ascertaining the merit of customs which had descended with the generations of his father-land, nor at length from preferring them openly to the decrees of Gratian, or the code of the empire."—pp. 227—232.

This extract not only contains information respecting the collegiate studies of Wycliffe; but

affords a good illustration of the manner in which Mr. Vaughan has worked into his narrative the most interesting facts relating to the literature and the religion of the period to which the subject of his biography belonged. It is in this way that biography becomes really useful. A meagre detail of the life of an individual, however eminent, would present little to interest or to instruct; as there is more of similarity in the lives of persons of the same class, than a superficial thinker would suppose. But when particular facts and occurrences are employed as illustrations, and brought to bear on the general character of man, and the progress of society, or the doctrine of providence, the effect is very different. Common place biography, of which we have abundance, affords as little information about human character, as the vulgar countenance of a countryman affords of human intellect. It is broad, staring, and unmeaning.

The account given by Mr. Vaughan of the circumstances which appeared to have produced the first religious impressions on the mind of Wycliffe, will engage the reader's attention. It is vastly curious to find, that in the fourteenth century, it was believed that Antichrist was about to be destroyed, and the world approaching to its consummation.

"The years of his minority had scarcely departed, when the nations of the earth began to droop under one of those afflictive visitations, which the conscience of mankind has ever connected with the peculiar displeasure of the Almighty. It could hardly have passed before the eye of Wycliffe without affecting his religious sympathies; and its influence on the religious aspect of his country was extended and deplorable. It was in the year 1345, that a pestilence, the most destructive in the annals of the world, appeared in

Tartary. Having ravaged various kingdoms of Asia, it hovered about the Delta and the Nile; was wafted thence to the islands of Greece; passing along the shores of the Mediterranean, it filled the several states of Italy with impartial ruin, and crossing the Alps, penetrated into nearly every recess of the European population. Two years had been occupied in its desolating march, when the continent was shaken from its centre to its borders, by a succession of earthquakes. From June to December, in the same year, England was deluged with incessant rains: in the following August, the plague appeared at Dorchester: it soon reached the metropolis, and there, in the space of a few months, added many thousands to its victims. The infected generally perished within a few hours; the strongest failed after the second or third day. Wycliffe was now in the twenty-fifth year of his age; he saw the distemper passing from men to the brute creation, covering the land with putrid flesh; the labours of husbandry suspended, the courts of justice closed, the timid resorting to every device of superstition for security, and subsequently perishing, buoyant with delusion or phrensied by despair. He no doubt discarded the rumour which affirmed that a tenth only of the human family had been spared. But he may have listened to the less credulous, when stating it is probable that the earth had lost full half its population. It is certain, that enough would be seen by him, and admitted on unquestionable evidence, to clothe the dispensation with the most alarming aspect; and from his frequent references to it, in after life, we learn that its impression on his mind was not to be effaced.

"He had probably anticipated a diffusion of more sincere piety both among the clergy and the laity, as the result of a visitation so fearful. But he lived to see, and on a scale awfully extended, that the depravity which is not subdued by unusual suffering, must acquire a more hopeless hardihood from the resisting process through which it has passed. In the contempt frequently discovered by the physician and the priest, as to their respective obligations, in the remorseless plundering of depopulated dwellings, in the desertion of the husband by the wife, and even of children by their parents, he was called to witness at an early period the unveiled selfishness of the human heart. The infection had not spared the opulent, but had raged with more destructive fury among the poor. With neither, however, did it produce the signs of penitence. It was while nearly every house in the metropolis was a house of

mourning, while many were wholly unpeopled, and parliament in consequence of the malady had been repeatedly prorogued, that Edward the Third assembled the gaiety of his court to witness his institution of the 'Order of the Garter.' And no sooner had the distemper subsided, than the extent of its ravages among the labouring classes, and its inefficacy as the means of alienating their passions from the earth, were every where felt. The most exorbitant wages were demanded for performing the humblest duties of agriculture, amounting in some instances to a ten-fold increase; and in spite of various measures, and even of royal proclamations intended to check the growing cupidity, the conditions of service insisted on, were generally secured. The clergy removed by the calamity, which gave such prominence to these unpleasant features of human nature, were those it may be presumed who had been most devoted to the interests of their flock. It is known that their place was supplied by men who were in general grossly incompetent to the duties of any spiritual office; and that in society, the evils ever resulting from a vicious and defective ministry became increasingly evident.

"By this alarming event, viewed as the chastisement of peculiar guilt, and followed by these foreboding appearances, the mind of Wycliffe was indeed so far impressed, as to admit the popular apprehension respecting the near approach of the final judgment. This conviction, which greatly affected his devotional feeling, produced his first publication, a small treatise, entitled, 'The Last Age of the Church.' It appeared in 1356, the thirty-second year of his age. Nor is the English Reformer, the only distinguished man in whose history, erroneous impressions have been allowed to facilitate the most important results. Such, indeed, is the mixture of truth and error in the present world, and such the benevolent arrangements of providence, that it would not be easy to select a character of eminence, in which there should be no valuable attainment to be traced to the operations of very imperfect truth, or even in a very considerable measure to delusive calculations. When the new creation is completed, the light which is now seen to be good, will be wholly divided from the darkness; but during the progress of this separation, the errors of men will be commonly so impregnated with their opposites, that both will frequently appear to be laid under the same contribution. This is strikingly evident in the history of a race of visionaries, who rose in succession during the middle ages, claiming

the gift of inspiration; and who, while adhering to the communion of the church, censured aloud the corruption of its ministers, predicting with fearlessness, either the reform, or the destruction of the hierarchy. These privileged persons, who were of both sexes, and from every rank among the clergy, were generally the object of the utmost veneration with the populace; and as the gift of miracles was usually found to accompany that of prophecy, interest, or credulity, frequently led the most dignified churchmen, and even the pontiffs themselves, to become abettors of the popular delusion. The calamities which had recently desolated the states of Europe, had so far disturbed the feelings of men, as to clothe these reveries upon the future with a new attraction. From 'The Last Age of the Church,' it is evident that Wycliffe, though young, had already learned to deplore the gross corruptions of the ecclesiastical system; and there was a truth and intrepidity in the general censures of the persons adverted to, which must have appeared to such a mind, as strictly necessary to check the torrent of abuses, and to restore the departed purity of religion. In this school of prophets, the most honourable place should perhaps be assigned to the abbot Joachim,—an Italian ecclesiastic, whose fame attracted the favourable notice of Richard Cœur de Lion, when embarked in his first crusade; and whose predictions respecting the enthronement of antichrist in the ancient capital of the empire, might well have excited the alarm of contemporary pontiffs. With this seer, and with others who could boast of similar visions, as his guides, Wycliffe arrives at the conclusion, that the close of the fourteenth century, will be that of the world, and observes, that the modern prophet in stating, that four great tribulations were to come upon the church, in the interval between the advent of Christ, and the end of the Christian economy, is assuredly supported by King David, the venerable Bede, and St. Bernard. The first of these tribulations is described as taking place when the church was assailed by heathen persecution; the second, when the hostilities of heathenism were succeeded by the allurements of heresy. But the last is said to have been 'put off by the wisdom of saints, as the first was overcome by the steadfastness of martyrs.' The third and the fourth of these general calamities are viewed as belonging to the fourteenth century, the one arising 'from the secret heresy of simonists,' the other including the triumphs of antichrist, the exact 'period of whose approach God only knoweth.'"—pp. 238—244.

Here we are furnished with another illustration of Solomon's words, That there is nothing new under the sun. Hundreds of years have rolled away since Wycliffe's time, and yet all things remain as they were from the beginning of the world. We say not, that the end does not approach, or that the Lord is slack concerning his promise. But the innumerable instances in which human predictions have failed, have destroyed all our confidence in the prognostications of modern seers; and led us to form the conclusion, that the indications of "that great day, for which all other days were made," will probably be much more distinct and intelligible than any which have yet occurred. But this only by the way.

Wycliffe's first controversy was with the mendicants, or begging friars, of whose rise, progress, and first introduction into England, Mr. V. gives an interesting account, as well as of the controversy with them in which Wycliffe distinguished himself. Before the invention of printing, controversy must have proceeded in a very different manner from what it does now. We are so accustomed with firing off a thousand guns at once, that we are at a loss to know how men managed, when only a single blunderbuss, or cannon, could be discharged. Yet they contrived to fight then as well as now. The warfare was more protracted, and less bloody, but not less determined.

"The year 1360 has been mentioned, as that in which our Reformer became distinguished by his zeal in this contest. In the year following, the society of Baliol College discovered their favourable judgment of his character, and of his services in the cause of the university, by presenting him to the living of Fillingham; a benefice of considerable value, and situate in the diocese of Lin-

coln. By the same community, and within the same period, John de Wycliffe was called to the dignity of warden. Four years later, however, we find him accepting the same office, in connexion with Canterbury Hall; and for this honour he was indebted to the enlightened friendship of Simon de Islepe, then Archbishop of Canterbury. This primate had filled some of the most important offices in church and state, and retained an attachment to learning, a contempt of luxury, and an abhorrence of clerical delinquencies, which rendered him to the incompetent and the vicious, an object of terror. Wycliffe may have felt himself flattered by an appointment, originating with the first ecclesiastic of the realm; and with a mind so disposed to investigate pretensions to learning and piety. But he saw not the difficulty to which this promotion would speedily expose him, or the proffered distinction would perhaps have been declined. By such a step he would probably have consulted his personal ease, but it would have been taken at the cost of lessons, which were not more painful than important."—pp. 258—260.

The enjoyment of this office became subject to litigation, of which our biographer furnishes us with the details; in the course of which Wycliffe appealed to the Pope. Mr. Vaughan considers this chiefly as an evidence of Wycliffe's confidence in the goodness of his cause. The best proof of this is suggested in the following paragraph.

"But if the appeal of the warden of Canterbury Hall, from the judgment of his metropolitan to that of the Pope, may be viewed as the proof of confidence in the justice of his cause,—his subsequent conduct must be allowed to bespeak the same conviction still more plainly. He could not be ignorant that the slightest indication of feeling, hostile to the claims of the Roman prelates, would be marked by his opponents, and reported to the papal court with the darkest colouring. From December, 1365, to March, 1367, he had possessed his wardenship, and from his part in the appeal to the pontiff, he must be supposed to have felt somewhat solicitous to preserve it. Had his spirit been capable of subjection to a little calculating policy, he would doubtless have abstained, for a while, from his attacks on a class of men known as the most effective agents of the papal power.

It is, however, while this cause is pending, that the zeal of Wycliffe, as the enemy of corruption, whether in the head or the members of the hierarchy, became so far conspicuous as to attract attention from the highest authorities in the church and the state. His pen was still employed, and his voice was still heard, in defence of the universities, as opposed to that exempt jurisdiction which the Popes had attempted in favour of the mendicants; and in the cause of the clergy, whose flocks were frequently estranged from them by the influence of these more devoted ministers of the superstitions, and of the despotic authority of Rome."—pp. 263, 264.

The appeal to the Pope terminated unfavourably to our Reformer; but this was far from destroying his spirit, or limiting his influence.

"It was at this period that Wycliffe's dispute respecting the wardenship of Canterbury Hall, came under the notice of the king. It had been submitted to the decision of the pontiff in 1367, but the definite sentence was suspended until the year 1370. The reader will scarcely be surprised to learn, that the termination of this suit was favourable to Woodhall and the monks; confirming the sentence of exclusion, which had been passed on the Reformer and on the secular scholars by Langham. That Wycliffe had derived his office from the will of the founder, was unquestionable; but to bow the decrees of the living and the dead to its pleasure, had long been the practice of the papal court. It is probable that the Reformer had fully anticipated this issue of the question. So little was he affected by it, that I am not aware of a single reference to it in any of his writings. It may be supposed, however, that the recollection of the event, would sometimes sharpen his invectives, as directed against the general maxims of the papacy. His opponents also, appear to have been conscious of the illegality of their triumph, and became seriously concerned, as the extent of their bribe demonstrates, to render it secure by a confirmation from the king. This effort, indeed, was not made until nearly two years after the decision of the Pope had been obtained; and we should not err, perhaps, in attributing the alarm which it implies, to a per-

ception of Wycliffe's growing influence among his countrymen. Edward the Third was now sinking under the infirmities of age, and still more under the embarrassments in which his attempts to possess the crown of France, had involved both himself and the nation. Of the manner in which his sanction of this papal verdict was obtained, we are ignorant; excepting that among the means employed by Woodhall and his companions for that purpose, was the sum of two hundred marks. A donation not less considerable, may be presumed to have facilitated the same cause in another court, the avarice of which had been for ages proverbial.

"The hope of ever recovering the preferment thus wrested from him, must now have been relinquished; but the genius of Wycliffe was of a character, to create other channels, through which to extend its influence. In the ensuing year, he performed his novitiate for the degree of doctor in divinity. In the fourteenth century that dignity was less frequently conferred by our universities, than in later times; and from the persons receiving it, a generosity was expected which failed not to commend itself to the more convivial inmates of colleges. How far Wycliffe conformed to this custom, or in what manner he was received by his equals, or honoured by his inferiors, in this instance, we are ignorant. His elevation, however, to the chair of theology in the leading university of the kingdom, opened a field for the diffusion of his opinions which has rendered the year 1372, a most important period in his history."—pp. 301—303.

With this event, we are under the necessity of closing our account of Wycliffe, and notice of his biographer, for the present month. We feel it exceedingly difficult to do any thing like justice to the subject within the limits which it is practicable to devote to the subject. In the mean time, we must say, that our readers will not consult their own gratification or improvement, if they are satisfied with reading our sketch, instead of perusing and digesting the work of Mr. Vaughan itself.

ORIGINAL ESSAYS, COMMUNICATIONS, &c.

ON THE CHRISTIAN CONFLICT.

THAT the true followers of Christ should have to meet the opposition, and bear the scorn and reproach of the world, can occasion no surprise. Between those who love, and those who hate the same things, as daily observation and experience evince, there can be no real concord and harmony. Our Lord forewarned his disciples to expect tribulation, and they soon found his words verified. While attempting to stem the tide of wickedness, they, as an inevitable consequence, drew upon themselves the indignation and malice of the wicked; some of them were despoiled of their property, and others were deprived of their life. In our milder times, the heavy artillery of persecution has been laid aside, but its lighter weapons are employed with strenuous diligence and studied dexterity. He who resolves to bear a practical testimony to the cause of truth and holiness, will soon find that the offence of the cross hath not yet ceased. In every age and every land, the Christian is one who is constantly striving against sin. The divine life is not a single battle, it is a holy warfare, protracted, if I may so speak, through successive campaigns. The flesh-pleasing libertine may float down the stream, and yield to the impulses of sense and passion; the formalist, or false professor, may be wholly at ease in Zion; but it is not so with the true servant of God.

If it be asked, whence, or from what cause, does this conflict arise? It may be answered, mainly from the inherent deprav-

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city of human nature. A Christian sees the evil of sin, and hates it with a strong and deep-felt hatred. Enlightened by the Gospel, and renewed in the spirit of his mind, the things which once charmed him, charm him no longer. Sin is a syren, an enchantress, with a thousand fair allurements, and flattering songs; but now her beauty is turned to deformity, her soothing music has lost its sweetness. The painted mask is taken off, and the corruption it concealed is exposed. A Christian starting in his race for glory, is beset with innumerable evils. They are before him, around him, within him. At every step he has to meet formidable resistance. The flesh, the world, and the devil, are combined against his soul. Hence then begins his conflict, and it is one in which all believers, without a solitary exception, are called to engage. Some may be more exposed, as it were, in the front and heat of the battle than others, but none are exempt. But without minutely describing the force and policy of these enemies severally, I shall speak chiefly of the foe within. The traitor who lodges or lurks in the citadel, and secretly animates a band of rebels, is most to be dreaded. A thousand manœuvres and stratagems are invented; a thousand mines of mischief, with trains to catch every spark, are secretly formed and prepared. St. John the apostle speaks of the lust of the flesh, the lust of the eyes, "and the pride of life." Sensuality, avarice, and ambition, constitute a triple alliance. Where the first of these gives but little trouble, the last is generally more

restless and active. But sometimes all the three are at once in vigorous and unwearied operation. If I may continue the figurative style, in allusion to military affairs, while licentiousness is ranged on one hand, and pride on the other, covetousness is posted in the centre.

Think not, reader, this is all fancy, and flourish, and allegory. You must either strive against sin, or be vanquished and led captive by it; and if this enemy prevails, you are eternally undone. It is treachery only, which talks of a truce. I wish, therefore, to be faithful, and lay the whole matter plainly before you. There is something horrifying in the very idea of deluding immortal souls. The false watchman cries peace, peace, when there is no peace; but when the sound of vengeance is at the door. I say again, then, if you do not hate and oppose sin, you must endure its curse; if you do not resist the torrent, you will be borne away by it into the gulph of endless perdition.

But let us suppose that the direful nature and tendency of sin is perceived; that its mighty power and serpentine subtlety are ascertained; that many of its strong holds are detected; the great question remains, how is this conflict to be carried on with success? I reply, it is by the exercise of a cordial unshaken faith in the everlasting Gospel. According to the degree in which we believe the warnings of the divine word, we shall fear sin; and according to the degree in which we believe the promises of that word, we shall oppose sin. Hence, the Christian is said to fight the good fight of faith, and lay hold on eternal life. And hence the recorded trophies and triumphs of the most illustrious

worthies of the church militant, through successive ages, are all said to have been won by faith. By believing, we become valiant for the truth upon the earth, steadfast and immoveable, always abounding in the work of the Lord, knowing that our labour shall not be in vain. The exercise of this grace nerves the feeble arm, raises and re-animates the drooping spirit. Does any one at times sink heartless, under multiplied toils and trials? Let him lift his eye to the glorious Captain of salvation; let him lay aside every weight, and the lusts which most easily beset him, and run with patience the race set before him, looking unto Jesus the author and finisher of his faith. In ordinary warfare, the strength of the commander is in his soldiers; but in this spiritual warfare, the strength of every soldier is in his commander. All the Christian has to do, is to follow and trust his divine Leader. Here is the spring of all true magnanimity and courage.

The conflict with our worst enemy is successfully carried on by the habitual offering up of prayer and supplication at the throne of grace. Real, vital godliness invariably shows itself in acts of ardent devotion. Watch and pray, saith Jesus, that ye enter not into temptation. A man who never prays against sin, never sincerely strives against it; but follows the bent of nature, yields to the usages and habits of the world. There is no effectual method of casting down lofty towering imaginations, and bringing every thought into subjection and obedience to Christ, but by taking hold of a gracious covenant-keeping God. All who thus wrestle, are sure to prevail, and, eventually, both win and wear the honours of

conquest. Faith, and fervent prayer, enable us not only to cast off the gross lusts of the flesh, but also to combat spiritual wickedness in high places. So soon as any one begins to slacken and relax in this indispensable duty, the sad effects are then visible.

Restraining prayer, we cease to fight;
Prayer makes the Christian's armour bright.

The conflict with sin is successfully carried on by maintaining holy discipline. The soldiers of the cross must not only strive, but strive lawfully. They are required to keep watch and ward, and in all things conform to the rules and orders of the camp. It is not enough to have the name and uniform of Christ; it is not enough to make a goodly show and appearance. What Paul said to Timothy is applicable to every saint, Exercise thyself unto godliness; endure hardness as a good soldier of Jesus Christ. The resolutions which reason alone is able to muster, will not stand fire, but melt away and disperse in the hour of emergency; but the resources which faith and prayer bring into the field are always efficient.

And when, it may be asked, will this strife against sin be finished? Some would have us believe they have already got the victory, even while they continue in the flesh and in the world. They speak of all motives, and rules, and exhortations, and precautions, as matters which belong to a state of legality and bondage. And for themselves, they are free, and safe, and happy; they have nothing to do with sin, nor sin with them; they have no danger to fear, no snare to shun. Let us not, however, be deceived with vain words. It is no new thing for the dupes of error, and the slaves of corruption, to boast

aloud of their liberty. There is reason more than to suspect, that the warfare has never begun with those who so hastily conclude that it is ended. The raw recruit may mistake a skirmish for a battle, and dream of victory complete, when only the outposts are carried. Of every Christian veteran, whose brow is encircled with the crown of immortal honour, we may truly say, what was said of Cæsar,

Nil actum reputans, si quid superesset agendum.

He reckon'd not the past, while aught remained
Great to be done, or glorious to be gain'd.

I confess it appears to me, that every genuine disciple of Jesus must strive against sin while he remains in the present world. He is never beyond the reach of the enemy on this side eternity. The secret roots of depravity continue; temptation assumes new forms, and rises suddenly; when passion abates, pride often swells; when care and discontent retire, sloth and negligence creep in.

Let not any congratulate themselves on having no part in this holy and arduous war; they have assuredly no cause of exultation. A conflict of some kind every individual of the human species must have. It is a fact, that those who never strive against sin, are engaged in a fearful strife against truth and conscience, against heaven and Almighty God; their leader and chief is the prince of darkness, the spirit that now worketh in the children of disobedience. What will be the issue of such a contention can be matter of no doubt; it is written as with a sun-beam on the page of inspiration. "Let the potsherds strive with the potsherds of the earth, but woe to him that striveth with his Maker! All who know not God, and obey not

the gospel of our Lord Jesus Christ, shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

On the other hand, those who are engaged in a strenuous and persevering opposition to the powers of sin and hell, have every possible encouragement. They have palms of victory and crowns of glory before them; they follow the noble army of martyrs and confessors to share their bliss; and, girded with proof armour, they look to Jesus, lean on the staff of his truth, and rejoice in his grace and strength.

AMICUS B.

A NONCONFORMIST PASTOR'S LEGACY TO HIS PEOPLE.

SERMON II.

(*Concluded from p. 349.*)

[March 19, 1695.]

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."—Gen. vi. 5.

I HAVE given you the full explanation of these words: I now come to make some application and improvement of them.

First,—If every imagination be only evil continually, then we may see here how strangely corrupt and sinful, how inexpressibly defiled and abominable in itself, and in the sight of God, is the heart of man by nature; all that is in it is evil; it is the habitation of all manner of sin and filthiness, like a cage of unclean birds, as the Scripture speaks; the testimony of God concerning it is very remarkable, even that it is deceitful above all things, and desperately wicked, Jer. xvii. 9. Deceitful above all things, because it has a multitude of deceitful

lusts, (as they are called,) dwelling, and working all manner of deceit in it; and besides these, and together, and with these, the devil, the great deceiver, is working in it, Eph. ii. 2. Oh! what a work does that old serpent make there, having such proper tools to work with, as its own deceitful lusts! He stirs up these, and fills the heart with deceit, guile, and hypocrisy, so that there is no truth or faithfulness in it, but what is put into it by God; therefore the Scripture has testified there is no truth in the land, Hos. iv. 1. No, not in the land of Israel and Judah, where, one would think, truth should be, if in any land; because a land of vision, and the holy land, as the Scripture calls it; yet (it seems) there were such hearts in the inhabitants of that land, in general, that there was little or no truth among them in their hearts and mouths; as is plain by that other testimony of God, Jer. vii. 28, "Truth is perished, and is cut off from their mouth." For they were "an hypocritical nation," Isa. x. 6. Every one was an hypocrite, there were scarce any to be found among that people but were such, Isa. ix. 17. Their hearts were full of guile; they spake not the truth to their neighbours, nor yet to God, when they prayed to him; for they flattered him with their mouth, and lied unto him with their tongues, Psalm lxxviii. 36. And thus it would be in all places, at all times, among all men, in all their dealings, did not God, for the outward good and civil converse of mankind, lay a restraint upon the evil inclinations and actings of men towards one another in worldly concerns; and did not he put some moral principles of truth and honesty into the hearts of men, they would practice deceit continually, and be always endeavouring to over-reach one

another in all their dealings of all kinds; there would be no trusting in a friend, nor in relations, though ever so near, neither in husband nor wife; according to that which we have testified by the prophet, Micah vii. 5. Brother would deal treacherously with brother, and betray him to death; the father would do the like to the children, and the children to the father, as Christ has testified, who well knew how deceitful the heart is, Mark xii. 12. There would be very strange doings among men everywhere, as the effects of this deceitful heart, did not God restrain it, and make some moral change in it, for the common good, and peace of mankind. What deceit and guile some practice, all, and every one would do the like, upon all occasions, did not God restrain men by his own laws and threatenings, as also by the laws of nations; all men would act the subtlety of the old serpent, for we are all by nature a generation of vipers, and have the devil for our father, (as Christ told the Jews, John viii. 44.) till we are born again of the Spirit. We read that Christ called Herod a fox, Luke xiii. 32. He called him so because of his serpentine subtlety, his skill to deceive, and to do mischief. He had very well learned that great royal maxim and rule of kings, to dissemble; to speak one thing and mean another, to promise largely and perform little or nothing. All this was in Herod, from that secret deceitfulness that was in his heart; and is in all such foxes as he was, who govern by the rules of corrupt human policy, and not by the rules of righteousness, and the just good law of God. Nations are too full of such rulers, and, indeed, there would not be any other, were it not for the mercy of God, in giving some civil and moral accomplishments to some potentates and inferior rulers in

nations. Thus I have showed you something of that excessive deceitfulness that is in the heart by corrupt nature. That testimony of God, by Jeremiah, does add this further, concerning the evil of the heart, that it is desperately wicked; not barely wicked, but desperately wicked. This word (wicked) makes a very bad sound; it has more of danger, and more of terror in it, than the greatest clap of thunder; the worst that this can do, is but to put an end to a natural, temporal life; but a wicked heart puts an end to the natural life, and does withal bring eternal death; this is the wages of all sin and wickedness, Rom. vi. 23.

But now, this other word (desperately) put to it, does greatly increase the danger and terror. It is as if there should be four peals of thunder together, at one and the same time, in all the four quarters of heaven, east, west, north, and south, accompanied with dreadful lightnings, and flashes of fire. Oh! what amazement would this cause in all that should see it and hear it. It would be like that dreadful sight on Mount Sinai, at the delivering of the law. Ah, these two words, (desperately wicked,) spoken of the heart, were they well looked into, understood, and considered by sinners, would cause great astonishment in their souls; their thoughts would be more troubled about it, than Belshazzar's were at the sight of the hand-writing on the wall, mentioned in Dan. v. 6. And more than his father Nebuchadnezzar's thoughts were, in his dream, about the great image, mentioned Dan. ii. 2. Now let me give you some brief demonstration of the desperate wickedness that is in the heart of every natural, unregenerate man, to whom God has not vouchsafed any sanctifying or restraining grace. The

hearts of such are full of wicked thoughts upon all occasions; and there are several sorts of them. As, for instance, if a man have a thought arising in his heart, that hinders the relief of a poor brother, this is a wicked thought, and proceeds from a wicked heart; see Deut. xv. 9, compared with verses 7 and 8. So, if any curse another in his thought, especially a king or ruler, this is a wicked, yea, desperately wicked thought, and therefore forbidden, Eccles. x. 20. There are profane, atheistical, blasphemous thoughts. The Scripture takes notice of them, Ps. xiv. 1. The fool hath said in his heart, There is no God. Thoughts are the sayings and words of the heart, which a man speaks in himself and to himself; these are wicked, desperately wicked thoughts, whereby we deny the God that made us, and preserves us in the being he has given us. We have an account of the like profane blasphemous thoughts, Ps. l. 21. Thou thoughtest I was altogether such an one as thyself: it must be a most strange, wild, extravagant, and desperately wicked thought to think God such an one as ourselves, rather a lover of sin than a punisher of it, as men (it should seem by this Scripture) are apt to do, while God keeps silence, and forbears to reprove them, and to take vengeance on them. They look upon God like spectators at stage-plays, not to be offended, but rather pleased at what he sees and hears to be done by sinners. There be also other kinds of thoughts, that are desperately wicked; as, all envious, covetous thoughts; all malicious, hateful, revengeful thoughts; all unclean, lustful, adulterous thoughts; which, one or other of them, do arise in the hearts of unregenerate men, both with and without occasion given for them from without; the heart is so desperately wicked

of itself, that it will raise up such wicked thoughts of itself, and present objects for them when none are presented abroad. And as there are thoughts in the heart, that are desperately wicked, so are there desires that are desperately wicked; as desires after revenge, desires and covetings after other men's goods, expressly forbidden in the tenth commandment. There is wickedness, yea, great and desperate wickedness in all these, especially when they come into acts.

There are also purposes in the hearts of unregenerate men, that are desperately wicked: such was Cain's purpose to kill his brother Abel. Such was Esau's purpose to kill Jacob. Such was Ahab's purpose to take away Naboth's vineyard. Such was Amnon's purpose to defile Tamar, for the satisfaction of his lust; with many other the like wicked purposes; so much for this inference.

Secondly.—Is every thought and imagination evil? Then we may gather hence the great patience and long-suffering of God; that he is pleased to forbear sinners, whereas he sees all the desperate wickedness that is in their hearts; in all their imaginations and thoughts; in all their desires and purposes, from day to day. It cannot but be a great provocation to the pure eyes of his glory continually, and yet he is slow to anger, and does not pour out his wrath upon them, as they give him cause to do continually. This is not after the manner of men; where is the king that has strength enough to avenge himself on an injurious enemy, that will forbear him, when he goes on in his enmity? David was better and more merciful than most kings, yet, when his ambassadors were affronted and abused by Hanun, the king of the Ammonites, David did avenge himself in great seve-

city; he cut the people with saws and harrows of iron, and with axes; and he dealt so with all the cities of the children of Ammon, 1 Chron. xx. 3.* Now, the provocation lay in this, that Hanun returned evil for good, and hatred for good-will; and though God has greater provocations offered him in this kind by sinners every day, yet he forbears to take vengeance; sinners recompence to God evil for good, and hatred for good-will;

* Modern criticism has thrown light on the nature of that punishment, which David inflicted on the Ammonites. The conduct of David towards the Ammonites, in putting them under saws and harrows of iron, &c. on the capture of Rabbah, observes Mr. Hartwell Horne, "has been represented as an instance of diabolical and unparalleled cruelty," (2 Sam. xii. 31) "The cavils of the objectors," he adds, "in this, as in every other instance, are utterly unfounded; for if, instead of deducing their objections from translations, they had consulted the original passage, they would have seen that there was no ground whatever for their charges. The Hebrew prefix ב (beth), which is used throughout the verse in question, it is well known signifies to, as well as under; and to put the people to saws, harrows, axes, and the brick-kilns, means no more than to employ them as slaves in the most menial and laborious offices, such as sawing, making iron harrows, hewing wood, and making bricks. This form of expression is an Anglicism as well as a Hebraism; and we still say, to put a person to the plough, to the anvil, &c. The passage objected to may be thus rendered. *He (David), brought forth the people that were therein, and put them to saws, and to harrows of iron, (or, to iron-mines, for the original word means both,) and to axes of iron, and made them pass through the brick-kiln.* The erroneous interpretation of this verse (2 Sam. xii. 31,) appears to have been taken from 1 Chron. xx. 3, where David is said to have cut them with saws, and with harrows of iron, and with axes; on which place it is observed that, instead of וַיִּסֶּר (VaYaSeR), he saved, or, cut with saws, seven of the manuscripts, collated by Dr. Kennicott; have וַיִּסֶּם (VaYaSeM,) he put them, 1 Chron. xx. 3, therefore must be rendered in the same manner as 2 Sam. xii. 31."—See *Horne's Introduction*, Vol. I. p. 566.

he does good to all, even the unrighteous and ungodly; he gives to all life and breath, and all things; and yet sinners persist in their evil doings, and will none of his counsels. He sends his messengers and ambassadors to them, with a far better message than David sent to Hanun by his messengers; God sends messengers with glad tidings of peace and salvation, of eternal life and glory; and yet sinners are so unreasonable and desperately wicked, that they reproach and affront, injure and abuse God's messengers many ways; as if they were messenger's of God's wrath and vengeance only, and declared nothing of mercy and pardon. But now, notwithstanding all these unreasonable, wicked, and desperate actings of sinners against God, yet he exercises much patience and long suffering towards them; and at last does show the riches of his grace and pardoning mercy towards many who have had the benefit of his long-suffering, many days and divers years together. He does cause his grace toward them to abound, much more than their sins, though they have abounded into a numberless number. God after all is pleased to forgive all their evil imaginations; all their guile, and deceit, and hypocrisy; all their wicked thoughts, desires, and purposes, though they have been desperately wicked; together with all kinds of evil words, corrupt communication, and evil deeds of all sorts: surely he that does all this must needs be a God of great long-suffering, plenteous in mercy, and abundant in goodness, as the Scripture has testified of him.

Again, Thirdly. Is every imagination and thought evil? Then, one brief word by way of exhortation; first to saints, then to sinners. Let all saints be persuaded

to bless God, and be very thankful unto him, that he has changed your hearts; that he has turned the evil wicked heart, into a good, pure, and holy heart; that he has taken away the old, hard heart, and has given you a new, soft, tender, and tractable heart; has given you an honest upright heart, instead of a heart that was so very deceitful, that had so much guile and hypocrisy in it, as every heart has by nature. O be thankful to God, and bless his name day by day.

One word to sinners, and that is, to consider well what an evil, deceitful, and desperately wicked heart you have within you; be sensible of it, weep and mourn over it in secret; be sensible what need there is of a change to be made in it; cry to God, that he would give you a new heart; know that he likes this request very well; ask it sincerely, ask it sensibly and earnestly; and remember that promise, Ps. cxvi. 5, "They that sow in tears, shall reap in joy."

ON THE SPIRITUAL NATURE OF CHRIST'S KINGDOM.

No. III.

It is manifest, that not only has God set up and established a system of means, as instrumental to the accomplishment of the designed effects; but also, that generally, the magnitude of the effect is proportioned to the perfection of the means. This is true both in the material and moral economies. It is not difficult to conceive, that means and causes might very much differ in respect of *degrees*, (while the *same* in kind, and adapted to produce the same kind of effects,) and yet there might be no such

corresponding difference in the effects produced. There seems no absurdity in conceiving, that while the same kind of means, employed by different agents, might be *more* or *less* perfect, the magnitude of the end brought forth in every instance might be just one and the same. It should seem, such an order of things were possible, had the Creator so pleased. But it is evident, such an established arrangement would have been less perfect than that which now actually obtains, since it would not have so well supplied men with motives and principles to action. In such a state of things, the man who would put forth ever so little energy might calculate on the effect as equal to that expected by the man of ever so much energy. In two adjoining enclosures, cultivated by two different husbandmen, the one might be diligent, the other negligent, while the recompense of their unequal labours would be equal. And while two other men, occupied in spiritual things, the one an indefatigable minister, the other comparatively indolent; they would have to anticipate equal results on the hearts and characters of the people around them.

Now, it is a far more perfect order of things which actually exists, since God has ordained, that the end, in general, shall bear a proportion to the means. The order set up by him is, that "he becometh poor that dealeth with a slack hand; but the hand of the diligent maketh rich." We see it verified in fact. The prudent and careful cultivator gathers much more in harvest than another who takes not half the pains. And yet we are sure, that even the former would reap nothing, were it not for the sun,

rain, and suitable weather, all of which are entirely dependent upon providence. But there are the same sun, rain, and weather on the field of his indolent neighbour, who reaps little or nothing. Hence, how clear is it, that God has established a connexion between the degree of human agency, and the general effect resulting therefrom.

And so in the moral world. Ministers, and other agents employed in doing good, may have their hearts, in the main, right with God, and there may be given to many of them an equal degree of physical power, and opportunities of advancing the kingdom of Christ; while there may still exist among them great disproportion in the energies and efforts actually put forth. The degree of external energy will be according to the influence of internal principle, which principle, to be right, must be "the love of God shed abroad in the heart;" and surely this will be allowed to exist in very different degrees, while for essence it is the same in every one of its subjects. Some may feel so constantly intent on redeeming all their time and opportunities for the best purposes, as to become entirely absorbed in the work of God and of souls. Zeal for the Lord's kingdom eats them up. They most habitually and practically feel, that they must live only for the divine glory. Among the saints themselves, indeed, such are comparatively but few; nevertheless, there are ever to be found the Brainerds and Elliots of former days. And as it is no more than the highest duty to have the heart wrought up to such a holy intensity of action, so it is the sublimest enjoyment of which the mind is capable in the present state of imperfection. Now, where the whole

man is thus laid out for God, it is usually followed by correspondent effects. To eminent servants, God generally grants eminent honour. "The word of the Lord runs, and is glorified," which the instrument of it feels to be the noblest satisfaction of his heart. And yet we know, that the most strenuous efforts of the man could no more produce the effects of conversion, which are seen to result from them, than the efforts of another man far less intent in the service of God, and by consequence, whose labours are far less useful. In the labours of both, whatever there may be of real converting agency, "it cometh forth from the Lord," and the man contributes nothing at all to it. But where there is most intensity of correct motive, God looks on it with most pleasure, and honours it accordingly. Such is that moral constitution which he has established, and which, therefore, assumes such an aspect to men, as moral agents, as is calculated to administer and to sustain proper vigour to motive.

It has been repeatedly observed, that such is the general connexion between means and end, in order to stimulate men to zeal and perseverance "in every good work." There are a few instances of departure from this general economy: for God is an infinite sovereign, and to prevent that presumption, which might otherwise generate in his best servants, he occasionally suffers some to labour long, assiduously, and perseveringly, with but little, or even no success, so as to call forth from them the complaint, "Verily I have laboured in vain, and spent my strength for nought." While in other instances, ministerial efforts may be blest far beyond the usual

proportion. But the instances of the *less* or the *more*, are so rare and uncommon, as by no means to disturb the wonted arrangement, or to afford an expectation, that any man shall reap in any other measure than as he may sow.

The administration, too, of the laws of Christ's kingdom, must accord with the laws of our moral nature. By the laws of Christ *here*, I mean, divine truth in general, which we are wont to classify, or even to distribute into different divisions of precepts, promises, doctrines, threatenings, predictions, &c. which seems just analogous to the notions of some metaphysicians, of *dividing* the human mind into parts, as the *understanding* and *will*. But *both* seem erroneous, if not absurd, and may be accounted for by our propensity to judge of spiritual things from our general notions of material objects. It is more correct to consider, that as God,—the Author of inspired truth,—is most simple and essentially *one*, so there must be in the whole of divine truth something very *unique*, and like himself. And so of the human soul, it is essentially simple and uncompounded, and all its operations accord with its simplicity, and may be called its different ways or modifications of acting. Viewing it thus, there is an agreement between the several modifications of inspired truth, as issuing from the moral Governor of the universe, and the nature of the creatures, from whom obedience is required. While divine truth is essentially *one*, yet it is capable of assuming different aspects or phases; and thus admirably congruous to the several affections and judgments of human nature, so as to reduce it to the obedience demanded. To give a few instances,—Thus

divine truth, as considered under the aspect of *love*, is adapted to produce *love* in the heart of man;—under *doctrine*, *faith*;—under *mercy*, *encouragement* and *gratitude*;—under a *promise*, *confidence*;—under a *precept*, *fear*, &c. Thus, the *whole* of divine truth is capable of being contemplated by man, under a great variety of aspects, still retaining its unity, and as such, exactly suited to the *whole* moral nature of man, so as to induce and maintain the obedience necessary to salvation. Hence, the agents to whom Christ assigns the office of administration, must seek to be wise in the mysteries of his kingdom, in order to gather men into it, and to feed them with wisdom and understanding, when they are so gathered.

But every Christian instructor is not thus wise. Indeed, it is more than can be expected, apart from absolute inspiration, to suppose that any minister should become so fully acquainted with the mysteries of divine truth, as to be able to keep exactly in the line of rigid truth, between the fixed counsels of heaven, and the freedom of man, as a responsible creature. Yet by a sedulous attention to the sacred oracles, with correct ideas of moral obligation, he shall not widely err. But there is one class of Christian teachers, who take such a distorted and partial view of God's revelation, as to be ever dealing in the matters of his counsels, to the almost entire exclusion of other topics; and their preachments frequently go to produce in the mind of the hearer the impression, that every man's eternal destiny was fixed from eternity, by a kind of inexorable fatalism. Their notions of the divine decrees just correspond with those which the heathen

associated with their *paræ*, which were thought to fix every man's fate by a direful necessity, and to which even Jupiter himself was subjected. But, O! of what a wretched compound of ignorance and infatuation must that teacher be the subject, who, by his general ministrations, produces the impression on the hearer, that it avails nothing to think of returning and repenting, because the matter is so settled in heaven, that he must wait and wallow in his sins until he be called of God! And, yet, it is known to be not uncommon to hear it announced from the pulpit, if not in so many words, at least in sentiment, "That it is of no use for any sinner among you to think about salvation, unless God call you; if you are among the number of the elect, in God's time, you will be called; if not, you will not be called: you must wait till God convert you." And O! how soothing is this to the man, who is under the reign of sin! And how prone is he to think, "that if God created him to be damned, what can he help of it? The decree of God can never be reversed; and if he be damned, it is not his fault." We well know, that to reason with instructors of this class on their errors, avails nought. The most palpable and irresistible arguments against them become entirely powerless when proposed to themselves, since it is common to all of them to regard themselves as the only teachers, "who hold the *whole* truth as it is in Jesus." It would be here going beside our object to enter largely into the errors of these men; yet, we can scarcely help remarking by the way, that nothing is more clear, than that this set of instructors betray gross igno-

rance of moral obligation. Their jargon hinges upon the ruinous principle, that men are not obligated to believe, and love God, and depart from evil, any farther than as he may send forth on their hearts the grace of his Spirit; making man's moral ability the measure of his obligation; and that, while he continues morally unable, (i. e. sinful, or disinclined to obey God,) he is not obliged to return to God! Hence, the greater may be his moral inability, or which is the same, the *more* he becomes habitually under the power of sin, the *less* obliged is he to seek deliverance from it, by a kind of inverse ratio, which in fact leads to this contradiction; —*the greater the sinner, the less sinful he is!!* To such absurdities, as well as impieties, will the renunciation of the moral law conduct the mind.

But, even if they taught the purposes of God, as correctly as they are capable of being explained, almost apart from the exhortatory spirit of Scripture, still it would be wretchedly defective as an entire means of converting men to God; forasmuch as it would possess no more than information to the mere judgment of the hearer. It would come too much under the character of the *argumentum ad judicium*; but without any of the *argumentum ad passiones*. Now, while we admit, that the heart is gained through the conviction of the judgment, rather than the judgment's being convinced through the impression made on the heart; yet as our entire nature is a compound of reason and passions, so must the means be adapted to *all* that is within us. And accordingly, while Scripture doctrines are more immediately directed to the judgment, its exhortations, warnings, and invita-

tions are so many appeals to all the affections and feelings of the heart. And a wise master builder will make the *whole* machinery of means to bear hard upon the *whole* machinery of man's moral powers. In this way is the heart most likely to be carried and reduced to obedience, because the Spirit of God is more apt so to bless it, and render it effectual. But these teachers, from mistaken ideas of sovereign grace, human impotency, and other things, imagine that it would derogate from God's glory, and too much exalt human nature, ever to hold out to the sinner a beseeching invitation to return to God, though the prophets, Christ, and the apostles were daily preaching in this manner. It may be difficult to reconcile the pre-destination of heaven with human freedom; but the two are indubitable facts, both from revelation and reason, and it does not concern us so much to inquire into the matter, *how* they consist together, as to act in unison with inspired teachers, in seeking to shut up all men to the faith, as far as human agency is concerned, and then quietly leave the result in the hands of Jesus Christ, to apply it to whom he pleases. The teacher of Christianity should not so much hold in his eye the idea, *that none but the elect will be converted, as to be habitually convinced, that the proper and entire means ordained of God for the conversion of men are sufficient for the purpose, and shall obtain the divine blessing.*

Moreover, that class of teachers on whom we are animadverting, look with an unfriendly, and even scowling aspect on all missionary exertions. The idea, that "God will have his own," so closely sticks to them, that they cannot endure so much of missionary en-

terprising, as is now going abroad over the face of the earth; and that, too, even while there are now thousands of living mortals, who have been savingly christianized by means of missions, and who thereby prove that they were chosen of God to salvation in Christ; and because chosen, therefore were the means sent to them, that they might believe. Alas! were all Christian teachers and professors of their mind, how would the kingdom of Christ ever come in the world? And, if the apostles had been of the same mind, would they have gone into all the world preaching the Gospel to every creature? Were these men consistent with themselves, they would *not preach at all*; but leave the whole to the iron hand of fatalism. Oh! what can more demonstrate the error of man than such a spirit, professing to be actuated by the "glorious Gospel of the blessed God," which brings glory to God, and good will to men!

But there is another class of religionists, whom we may not pass in silence; for, though they readily admit that "all flesh shall see the salvation of God;" yet they will hardly admit it without the intervention of a miracle. They do not deny that the kingdom of Christ will be ultimately commensurate with all the human family; but they do not think, that this will obtain in the *regular* way now on foot of christianizing the nations; but that God will put forth some extraordinary agency, when the set time is come, by which all people will soon be converted to Christ. But what legitimate warrant have they for such an opinion? None, verily. Divine providence never trifles; and no maxim is more certain, than that the agency of God is never exerted beyond the end

required. We know, that real miracles were wrought in the commencement of the Christian era, as might be expected, and which indeed was necessary, in order to afford all reasonable evidence to the divinity of the new religion. The Jew was to be led from Moses to Christ, and the Gentile from his idolatries to the true God, to effect which miracles were required. But when enough had been wrought they ceased, and that, because more would have been superfluous. Now, the fact of their once having been wrought ought to afford us just the same evidence for the divinity of Christianity that was felt by them who were eye-witnesses of the miracles, since the philosophy of the history of Christianity most satisfactorily proves, that Jesus and his apostles attested their divine mission by many signs and wonders. But even *then*, men were not so much converted by miracles as by the preaching of the doctrine of the cross. This was the *particular* and *direct* means by which the Spirit wrought in men's hearts; while miracles were subsidiary, as lending rational convictions to the mind. Now while miracles continued but for a short season, the doctrine has remained up to the present day the same, and we see, the preaching of it is attended with similar effects in transforming and sanctifying some of the most impure of our species. And we see, too, that while it is preached to people of all countries, and quite as barbarous as were the primitive heathens, that it can, and does, make them just as much Christians as were those to whom the epistles were written. Now we know men are made so by the power of God working mightily in their hearts; and all that is needed in order to convert

all men, is only the *same kind* of divine agency universally diffusing itself along with the universal diffusion of the Word. There may be too, and probably will be, a more abundant unction, as the kingdom of Christ shall advance in all its genuine spirituality. You may call this miraculous if you please, but it can be no otherwise so than that is miraculous which is now working in all the regenerate; the propriety of which may be much questioned, though we frequently hear individuals, in magnifying divine mercy, exclaim, "I am a miracle of grace!" But, we feel sure that the kingdom of our Lord can and will advance to all its meridian splendour, without any other extraordinary influence than that by which it now comes in the hearts of all the chosen of God. The intervention of other miraculous agency, properly speaking, would disturb the established economy, since it can hardly be conceived to interpose without at the time being visible, and yet, such an interposition would answer no correspondent end, as it is evident, from existing facts, that all men can be saved by that mode of evangelizing process which is now on foot. We may, therefore, safely conclude that no miraculous agency will interfere.

Christianity is the revelation of the Son of God in the flesh, and will never be superseded, because a more perfect, simple, or spiritual dispensation cannot be conceived by us, or granted of God; since Jesus "is the brightness of his glory, and the express image of his person." He is made head over all things to the church, and under him all things shall be gathered, and so consecrated to God. As the spirituality of his kingdom may advance in the world, in its power and glory, in

the hearts of men, it will not only proportionably annihilate the kingdom of sin and Satan; but, growing light will dispel the shades of false judgments and useless speculations from the minds even of good men. Their thoughts will be withdrawn from all religious reveries, and become more concentrated on the rigidity of simple and immutable truth; and, by consequence, the mind will acquire a more vigorous tone and greater determination of character in pushing forward all the means and measures strictly warranted by Scripture; for the "Holy Spirit will guide them into all truth, and bring all things to their remembrance," beyond what is at present generally apprehended. And if there be any emulation among men, it will be, that each will endeavour to outvie his fellows in glorifying God, not from ostentatious zeal, but from principles and energies the most sacred and disinterested.

G. M.

EUROPEAN SKETCHES, BY AN
AMERICAN MINISTER,

No. II.—LYONS.

February, 23, 1828.

My journey from Nismes to this place was performed in about 30 hours. One of the most interesting objects that I have seen, and one of the most stupendous monuments of Roman antiquity in existence, is the Pont du Gard, distant from Nismes about twelve miles. It is an immense aqueduct, more than 170 feet high, and nearly 730 long, and is composed of three rows of arches, one above another; the lower row consists of three arches, the middle row of eleven, and the upper row of

thirty-five. It is said to have been built by a Roman colony, to convey water from one mountain to another.

The country from Nismes to Lyons is generally in a state of high cultivation; and its scenery, though not greatly diversified, is much of it rich and beautiful. For a considerable part of the way, you have on one side, distant a few miles, the Viveres, a fine range of mountains; and on the other, though at a much greater distance, you have a distinct view of the Alps. There are many handsome villages on the road, containing from one to five or six thousand inhabitants; but most of them are so similar in their appearance, that they scarcely admit of being very distinctly described by a cursory observer. I was, however, particularly interested in Montelimart, a walled town, which has four gates corresponding to the four cardinal points. It is surrounded by mountains, which form a circle, having the Rhone for its chord. It was the first town in France in which the reformed religion was preached and established, and some of its most respectable families are still Protestants. But the most important towns on my route have been Valence and Vienne; and as the Diligence stopped an hour at each place, I had an opportunity of seeing what was most interesting in each of them. Valence is situated on the acclivity of a small hill, which rises in the midst of a fertile valley. Its population is about 15,000; its streets are narrow, and its general appearance rather uninteresting. It has a modern citadel, which is a fine building, and the only one particularly deserving of notice.—Vienne, which is about fifteen miles from Lyons, is more interesting, both on account of its

historical associations and its present appearances. It stands on the Rhone, on an extended amphitheatre, and has been always celebrated for the beauty of its situation. Though it is bereft of its ancient grandeur, the traces of what it was are still to be seen in its splendid ruins; yet I had to regret that my limited time prevented my examining them minutely. There is here a triumphal arch, supposed to have been a gate of triumph; but the history of its origin is not known. Here also there is a curious monument, known by the name of *plan de l'aiguille*, which is said to be the cenotaph of a Roman emperor; but I believe this opinion is nothing better than conjecture. There are also the remains of a square building, much like the celebrated one at Nismes, which is thought by some to have been a temple dedicated to Augustus. Fort Solomon was pointed out to me, a Gothic building, in which Pilate is said to have been imprisoned, when he was banished by Tiberius into Gaul. The very rock is professedly shown, from which he threw himself into the Rhone; but I suppose that little credit is to be attached to the tradition. I should not omit to notice the Cathedral in this place, which is the most magnificent building of the kind that I have yet seen. The ascent into it is by twenty-eight steps; and the interior, as well as the exterior, while it is comparatively simple, is yet uncommonly beautiful.

After leaving Vienne, the country becomes quite hilly, and the scenery in some places is highly picturesque. For several miles before we reached Lyons, we had a fine view, not only of the city, but of its beautiful and extensive environs. The city itself is situated between the two rivers,

Rhone and Soane, though I should hardly suppose that the larger part of the population of what is commonly called Lyons is included within these limits. On entering the town, a stranger is struck with its gloomy appearance, the light of the sun being in a great measure excluded from it by its high buildings and narrow streets; and this feeling is rather heightened by the contrast which is exhibited to the magnificent appearance which the town presented in approaching it. Lyons is said at this time to contain a population of 220,000, and to be more rapidly increasing than any other town in France. Its manufactures, which consist principally of silk of various kinds, while they give employment to a large part of its population, are a source of immense and constantly increasing wealth.

Of the public buildings of this city, one of the most interesting is the *Palais du Gouvernement*, or *Hotel de Ville*, which is considered as the finest edifice of the kind in Europe, with the exception of that at Amsterdam. The principal entrance of the building is adorned by a bronze tablet, on which is engraven the harangue which the Emperor Claudius made in the Roman Senate in favour of Lyons. The halls are decorated with many beautiful paintings; the front, the grand staircase, and the court, exhibit a truly magnificent appearance; and the whole building, as a specimen of architecture, certainly deserves much admiration. The Great Hospital is another noble building, and of its kind is said to be the finest in France. It presents an immense front of the Ionic order along the quay of the Rhone; and on the pavilion in the middle is a spacious dome, crowned with the emblems of physic, and commanding

a noble view of the whole establishment. The Cathedral, which stands on the other side of the Soane, and is not, strictly speaking, in the city of Lyons, is a noble piece of Gothic architecture, though it struck me as less elegant, as well as less simple, than the one at Vienne. It contains a clock, which is a work of astonishing complexity. There are several fine bridges here, both over the Rhone and Soane, though only one built of stone, and that remarkable rather for its solidity than beauty. The quays on both sides of the city are uncommonly beautiful, and present to the eye a continued range of superb buildings. There are also several fine public walks, the most magnificent of which is the *Place de Belle Cour*, which is one thousand feet in length, by six hundred and fifty in breadth. On two sides of the area are rows of most splendid buildings, of a uniform appearance, while the middle is adorned by an equestrian statue of Louis XIV., in bronze, which is said to have cost two hundred thousand dollars. The most opulent of the inhabitants reside in this part of the city.

But of all the objects which have gratified my curiosity in Lyons, the church St. Irene has certainly the highest place. As my stay here, as in other places, was to be short, my friend who selected for me the objects which I should visit, advised me not to think of going to this church, on account of its being so far distant that the visit must consume too much of my time; but the interest which I felt in seeing it, on account of the sacredness of its associations, led me to give up other interesting objects for the sake of this. It is, as I am informed, the very church in which Irenæus, Bishop of Lyons, and

a celebrated father in the Christian church, preached, and near which he suffered martyrdom with many thousands of others in the third century. It stands on a high hill where stood the ancient city of Lyons, which, according to Seneca, was in one night reduced to ashes by lightning. The very long and steep ascent which conducts to this ancient church, is, I imagine, a reason why it is not more frequently visited; for my friend, who directed me to it, assured me that he had never seen it, though he had been a resident of the city during nearly his whole life; and a person of whom I had occasion to inquire the way, as I was ascending the hill, exclaimed, with an air of surprise, "*Oh montez, montez, montez, montez, toujours montez;*" as if he had supposed that my ever reaching the spot was rather a hopeless matter. I however persevered in my walk, and at length reached the church which had been the object of my inquiry. It is a small stone building, and has nothing particularly striking about it, except that its general appearance indicates great antiquity. I had scarcely entered the building before I was admonished by a child, of the danger of remaining in so cold and damp an atmosphere, while I was in a violent perspiration from my walk, and immediately left the church, reflecting that apart from the association of St. Irenæus, it was an object no way worthy the pains and fatigue which it had cost me to see it. As, however, I passed out of the door, I observed a gate at my right, which opened into a small enclosure, which was connected with the *Place de Calvaire*, in which were deposited the bones of Irenæus, and the noble army of martyrs who suffered with him. In the wall of this enclosure were

fixed twelve monuments, containing, in exquisite bas relief, a representation of our blessed Lord, in as many different situations, a little before his death. At the end of the inclosure is a representation of the crucifixion. On a large marble pedestal are three crosses, on which Christ and the two thieves are suspended, as large as life. Immediately in front stands the mother of our Lord, looking towards the expiring Saviour with her hands clasped, as if in agony; while on one side of her stands the beloved disciple, to whose affectionate attention the Saviour commends her, and on the other another personage, whom I supposed also to be a disciple. The representation was so perfectly true to nature, and so fitted to convey the impression of agony, that after gazing at it a moment, I turned almost involuntarily to come away; but at that moment I happened to observe a flight of steps leading to an under-ground room, directly beneath the spot on which the suffering Saviour is represented. It instantly occurred to me that this might be intended to represent the holy sepulchre; and on casting my eye to an inscription on the door, I perceived that I was right in the conjecture. As the door was open, I determined to descend the steps, and see whither they would conduct me. The descent was long but gradual; and in reaching the bottom I found myself in a long stone vault, at the end of which I saw, by the dim twilight that pervaded the room, something that had the appearance of a corpse, and which I supposed to be a representation of the dead body of Jesus. On approaching it I found that it was indeed so. It was wrought in marble, was lying in the attitude of a corpse, partly covered with flowers, as the women had left it,

and with the very same countenance which I had just seen upon the cross, except that in the one case there was the impression of agony, in the other that of death. Before it, was kneeling a living woman, who seemed entirely absorbed in devotion; and though I stood directly by the side of her, her attention was apparently not diverted, even for an instant. I gazed a moment at the spectacle, and the effect of it, aided as it was by the sepulchral gloom in which it was seen, was almost enough to overwhelm me. With a set of feelings which I never had before, I could scarcely repress the exclamation, "How dreadful is this place;" and I came away with a full impression that I had never witnessed any thing calculated to make an appeal to the imagination equally irresistible and overwhelming.

In respect to the religious state of this city, I am happy to learn that its prospects are increasingly favourable. I am not able to ascertain the exact number of Protestants, though it is very considerable, and I am told, is constantly increasing. There are two Protestant churches, both of which, I am informed, are in a tolerably flourishing condition. There are also one or more private circles for prayer and religious conversation, which meet weekly; and among them are to be found several Catholics. A gentleman who had been present at one of these meetings, assured me that it was interesting beyond what he could express; and he seemed to regard it as a pledge that a brighter day is soon to dawn on the deluded population of this great city. He states that there is here already evidently a stirring in the valley of vision; and he believes that we may reasonably anticipate the time as not far dis-

tant, when a multitude of souls shall here be seen standing up in the ranks of spiritual life, to testify to the power and grace of God their Redeemer.



THE HOME OF A PURITAN EXILE.

" Their dauntless hearts no meteor led,
In horror o'er the ocean;
From fortune and from fame they fled,
To heaven, and its devotion."

AMONG the most interesting of the band of Puritan Emigrants who left their mother country in 1630, to find, on the wild shores of New England, liberty of conscience, was John Winthrop, Esq. of Groton, in Suffolk. This gentleman, descended from an ancient Protestant family, of respectable property, resided on his patrimonial estate, where, in possession of manorial rights, the patronage of the parish church, and the authority of a county magistrate, he might, like his ancestors, have lived a tranquil life, and, with them, awaited in a common grave, the resurrection of the just. Conscientiously opposed, however, to the arbitrary proceedings which then prevailed, both in Church and State, and delighted with the prospect of liberty in both, he, with some other influential men, resolved to emigrate to New England; and, having obtained a legal opinion that they might remove the patent and charter which had constituted them a trading company, from London to New England, and regulate its government on the spot, Mr. Winthrop sold his English estate, worth £700. a year, and embarked all he possessed to promote this enterprize of liberty and truth. Though many gentlemen of character, and some of noble alliance, were engaged in the same undertaking with him, yet he was elected by

a general voice to be their governor, and such was his devotedness, that he spent his whole property upon this "famous plantation, founded and formed for the seat of the best reformed Christianity." So much was he beloved, that, in his last sickness, the whole church kept a day of solemn fasting and prayer on his account, when the venerable Mr. Cotton preached from Psal. xxxv. 13, 14. "When they were sick, I humbled myself with fasting," &c.

Being the other day in the neighbourhood of Groton, the scene of this excellent man's youth, you will not be surprised to learn that I visited that humble, secluded village, with peculiar interest, and made some inquiries for Groton Place, the old manorial residence, but I found that, like many other "stately homes of England," it had been razed to the ground. There existed a tradition in the village, that treasures were buried by Mr. Winthrop in the grounds about his house, and I learned this had been revived by the recent visit of, it was said, a young American, descended from the family, to this abode of his forefathers. On visiting the church-yard, I saw an altar-tomb, close to the wall of the chancel, much defaced by time, in which the remains of Adam Winthrop, the pious father of the governor, are deposited. The following inscription, now scarcely legible, may afford some information to those who are interested in the history of New England.

"*Cælum patria, Christus Vm.*"

"*Hic jacet corpus Adami Winthrop, armigeri, filius Adami Winthrop, armigeri, qui hujus ecclesie patroni fuerunt et domini manerii de Groton. Supra dictus Adamus filius uxorem duxit Annam filiam Henrici Browne de Edwardston, per quam habuit unum filium et quatuor filias.*

Hanc vitam transmigravit, anno domini 1623, ætatis suæ 76. Anna vero uxor ejus obiit 1628. Hic quoque consepulta est.

"Beati qui sunt pacifici, nam ii Dei filii vocabuntur."

"Heaven our country, Christ the way."

"Here lies the body of Adam Winthrop, Esq. son of Adam Winthrop, Esq. who were patrons of this church, and lords of the manor of Groton. The aforesaid Adam Winthrop married Anne, daughter of Henry Browne, of Edwardstone, by whom he had one son and four daughters; he departed this life in the year of our Lord, 1623, in the 76th year of his age. But Anne, his wife, died in 1628. Here also she was buried together with him.

"Blessed are they who are peacemakers, for they shall be called the sons of God."

Within a quarter of a mile of this rural spot, in the adjoining parish of Boxford, there has been recently erected, by the liberality of two gentlemen, brothers, a commodious Independent Meeting-house, with a parsonage and burial-ground attached, where a Congregational church is formed, a pastor ordained, and an interesting congregation gathered. Surely, Gentlemen, if the spirits of the blessed are conscious of events which transpire amidst

the mundane scenes, with which they were once familiar, it must give to the mind of John Winthrop constantly increasing satisfaction to observe, that the humble colony for which he suffered and sacrificed so much, has grown up into a free, potent, and Christian community; and that in that father-land where he was not permitted freely to serve his God, yea, that on the very spot from which he fled for conscience sake, are now to be found a people who exercise, undisturbed, the church order he thought scriptural, and openly avow those principles which, in his day, lordly prelates thought could only be tolerated in the American wilderness.

J. B.

Should any reader desire further information respecting Mr. Winthrop, he may consult C. Mather's *Magnalia Christi Americana*, Book ii. p. 8, where his life is recorded as *Nehemias Americanus*. Also Hutchinson's *History of the Colony of Massachusetts Bay*, vol. i. p. 14.; and Dr. Neal's *History of New England*, vol. i. pp. 132—276.

POETRY.

MALACHI iii. 16.

THEN they who feared the Lord, spake often, spake
One to another, with communion sweet
And interchange of soul, and God above
Hearkened and heard: and in his holy book—
The book of life,—their names were registered—
These had delights, which none could take away;
Hopes, whose clear shining brightened all it touched,
Made evil, good, and on the front of woe,
Reposed in meekness like the autumn moon!
They drank so much of heaven, it overflowed
In tears of joy, and songs of gratitude;
And in the face of ill had no concern;
But this, to speak the height of bliss they felt,
And render loftier tribute to their God.

Camberwell.

D. A.

REVIEW OF BOOKS.

1. *Memoirs of the Life, Character, and Writings of the Rev. Matthew Henry*, by J. B. Williams, F.S.A. 8vo. pp. 324. with a Portrait. 8s. Holdsworth and Ball. 1828.
2. *An Exposition of the Old and New Testament*, by Matthew Henry, V.D.M. J. O. Robinson. London. In 24 parts, super royal octavo. 120 pages. 3s. each: to be completed in March, 1829. *To which will be prefixed, the Memoirs, &c. of the Author*, by J. B. Williams, Esq.
3. *An Exposition of the Old and New Testament; by Matthew Henry, V.D.M. with a few Prefatory Remarks by the Rev. Edward Bickersieth*. Hamilton, Adams, and Co. London. In 36 Parts, Quarto, 4s. each.
4. *An Exposition of the Old and New Testament*, by Matthew Henry. Tower and Hogan. Philadelphia, U. S. To be completed in six super-royal octavo volumes, 1000 pages, 3 dollars 50 cents per volume.

THE important works at the head of this article, introduce and illustrate each other, for we presume no pious reader will peruse the Memoir of Matthew Henry without desiring to possess his Exposition, and no one who values his Exposition will long neglect the interesting Memoir of its distinguished author. "An Exposition on the Old and New Testament by Matthew Henry," was given to the world more than a century ago, and though it occupied five ponderous folio volumes, yet it has passed since that period through unnumbered

editions. The science of biblical criticism and interpretation has, during the last century, been extensively cultivated throughout Christendom, and the churches of Britain and America have received a considerable supply of modern Expositions of the Sacred Text, in which we might expect to find such a union of the acknowledged excellencies of the old commentators, with the discoveries of modern critics and oriental travellers, as would entirely supersede the labours of the elder expositors. This, however, is not the case, and the fact which the titles before us announce, and which is, perhaps, unequalled at the present moment, in the whole range of theological and general literature, that *three distinct* editions of the same voluminous work are simultaneously issuing from the presses of London and Philadelphia, affords the best evidence of the public judgment in its favour, and seems to echo the sentiment which a very competent critic, the Rev. William Romaine, published more than half a century back, "that there is no comment upon the Bible, either ancient or modern, in all respects equal to Mr. Henry's."

The circumstances which contributed to the production of this superior work, are very happily enumerated by the Rev. Messrs. Shower and Tong, who were employed by Parkhurst, the original publisher, and without Mr. Henry's knowledge, to prefix "an epistle to the reader," to the first volume of the Exposition.

"As to the manner in which the reverend author has treated his noble subject, we can only say that it is worthy of himself,

that is, of one that from a child has known the Holy Scriptures, that by the example and advice of an excellent father, by the help of a pious and learned education, has searched very narrowly into them, and not only made them the delightful subject of his solitary hours, but constantly allowed them a large room in his family devotions and public ministrations."

To illustrate these and other views of the interesting life and character of Matthew Henry, the Rev. W. Tong, an old and much loved friend, was invited to prepare, from his multitudinous papers, a Memoir of the deceased. That request, which it appears was made in the spirit of a worldly compliment, was accepted, "and as the undertaking disappointed, so the performance dissatisfied the family." This fact does not surprise us, "for highly valuable" as it is, "for laying open to us the soul of Mr. Henry himself," yet we must concur with Mr. Williams, "that glaring imperfections disfigure Mr. Tong's account; its awkward, and somewhat repulsive arrangement; its entire omission of some features of Mr. Henry's character; and its meagre illustrations of others," furnish abundant reasons for the publication of "Memoirs of the Life, Character, and Writings of the Rev. Matthew Henry."

Some respected descendants of this distinguished family united with other friends to assign this task to Mr. Williams, who, by the extensive collection of Henry papers in his own possession, and an intimate acquaintance with the contents of other manuscripts of the family, to which he had free access, was prepared with the necessary information for the work,

and who, with these advantages, possessed those religious principles, professional habits, and ardent feelings, which, combined, would enable him to produce a memoir of no common interest and utility, worthy alike of its subject and its author. This, we conceive, Mr. Williams has accomplished in the volume before us, which, in size and character, is uniform with the life of Philip Henry, to which it is an indispensable companion; and we rejoice to find, that another edition is in progress, which will be published at a price that will place the volume within the reach of every young minister and theological student, to whom we conceive its devout perusal will be most beneficial.

It is time, however, that we proceed to let our readers judge for themselves, and were we to consult our own taste, the extracts would consist of specimens of Mr. Henry's devotional papers, or some of the admirable passages in the purtraiture of his character. Having, however, united, at the head of this article, his Exposition with his Life, we shall chiefly employ our selection to illustrate the educational advantages, the devotional habits, the competent learning, and the laborious diligence by which he was enabled to bequeath that invaluable legacy to the British churches.

Before we proceed, however, to this interesting subject, we must extract two letters, which young Matthew wrote home from London; the first addressed to his sisters, on his arrival, when about to enter Mr. Doolittle's Academy at Islington, which contains particulars, that, when contrasted with the present circumstances of our cause and country, are both entertaining and curious.

"DEAR SISTERS,—I came safe, through the good Providence of God, upon Friday last into London, and have reason to say, 'It is of the Lord's mercies that I am not consumed;' for he 'holdeth my soul in life,' and 'keepeth all my bones.' On Monday we [Philip Henry, himself, and his cousin Bosier] baited at Newport; went to see Mr. Edwards; and came, through Tong, to Wolverhampton, that night, about sun-set. From thence we set out, next morning, about six or seven o'clock, and came, through Birmingham, to Henley, twenty miles from Wolverhampton; and there we baited, and lay at Stratford-upon-Avon, five miles from Henley. On Wednesday morning we came from Stratford to Shipston, thence to Longcompton, thence to Enston, where we baited, and then came to Oxford, between five and six. At Oxford I saw the Judges come in, Sir Job for one, and next morning heard the assize sermon, at St. Mary's. It was preached by one Mr. Lessey, a young man. The text was Hos. iv. 1, 2, 3.

"On Thursday, about three o'clock, we set out from Oxford, and came twenty miles that night, viz., to Wickham; and next day baited at Uxbridge; about three o'clock we came to Chelsea. We found my aunt Dyer not well, and my aunt Sarah come to see her. We stayed there about an hour, and then came for London, where we arrived about six. I never saw so many coaches. If I should say we met above a hundred after we came into the town before we came into our inn, I should speak within compass.

"On Saturday my father went to Islington, and I went to cousin Hotchkiss', and Mr. Church's.—Mr. Church came with us to see, first Bedlam, and then the monument. The monument is almost like a spire steeple, set up in the place where the great fire began. It is 345 steps high, and thence we had a sight of the whole city. Yesterday we went to Mr. Doolittle's meeting place; his church, I may call it; for I believe there is many a church that will not hold so many people. There are several galleries; it is all pewed; and a brave pulpit, a great height above the people. They began between nine and ten in the morning, and after the singing of a psalm, Mr. Doolittle first prayed, and then preached, and that was all. His text was Jer. xvii. 9. In the afternoon my father preached on Lam. iii. 22, at the same place. Indeed, Mr. Lawrence told him at first he must not come to London to be idle; and they are resolved he shall not; for he is to preach the two next Sabbaths, I believe, at Mr. Steel's, and Mr. Lawrence's. On Sab-

bath-day night, about five o'clock, cousin Roberts and I, went to another place, and heard, I cannot say another sermon, but a piece of another, by a very young man, one Mr. Shower; and a most excellent sermon it was, on the evil of sin. The truth was, we could scarce get any room, it was so crowded.

"This morning we went to Islington, when I saw the place we are like to abide in, and do perceive our rooms are likely to be very straight and little—that Mr. Doolittle is very studious, and diligent—and that Mrs. Doolittle and her daughter are very fine, and gallant.

"Dear sisters, I am almost ever thinking of you, and home, but dare scarce entertain a thought of returning, lest it discompose me. I find it a great change.

"Pray do not forget me in your thoughts, nor in your prayers; but remember me in both. So, commending you all to the care and protection of Almighty God, whose kingdom ruleth over all, I rest,

"Your ever loving and affectionate Brother,

"MATTHEW HENRY.

"London, at the Castle, near Aldersgate, July 18, Monday afternoon, 1680."

Pp. 10, 11.

The second letter is addressed to his father, and describes a visit he made to the venerable and holy Baxter, who, in 1685, was fined by that unrighteous Judge, Jeffreys, 500 marks, and sentenced to lie in prison till they were paid.

"17th November, 1685.

"HONOURED SIR,—On Saturday last I was with good Mr. Laurence, who sends affectionate respects to you. He and some others of them, walk the streets with freedom.

"I went into Southwark to Mr. Baxter, I was to wait upon him once before, and then he was busy. I found him in pretty comfortable circumstances, though a prisoner, in a private house near the prison, attended on by his own man, and maid. My good friend Mr. S [amuel] L [awrence] went with me. He is in as good health as one can expect; and, methinks, looks better, and speaks heartier, than when I saw him last. The token you sent he would by no means be persuaded to accept of, and was almost angry when I pressed it, from one outed as well as himself. He said he did not use to receive; and I understand since, his need is not great.

"We sat with him about an hour. I was very glad to find that he so much approved of my present circumstances. He said he knew not why young men might not improve as well as by travelling abroad. He inquired for his Shropshire friends, and observed, that of those gentlemen who were with him at Wem, he hears of none whose sons tread in their father's steps but Colonel Hunt's. He inquired about Mr. Macworth's and Mr. Lloyd of Aston's children. He gave us some good counsel to prepare for trials, and said the best preparation for them was a life of faith, and a constant course of self-denial. He thought it harder constantly to deny temptations to sensual lusts and pleasures, than to resist one single temptation to deny Christ for fear of suffering: the former requiring such constant watchfulness; however, after the former, the latter will be the easier. He said, we who are young are apt to count upon great things, but we must not look for it; and much more to this purpose. He said he thought dying by sickness usually much more painful and dreadful than dying a violent death; especially considering the extraordinary supports which those have who suffer for righteousness sake. He sends you his respects."

—pp. 21, 22.

But we must proceed to illustrate the history of his admirable Commentary.

In the domestic expositions of Philip Henry was laid the foundation of his son's celebrity as a commentator. It was the daily practice of that venerable man to expound the portion of Scripture which he read in order at the hours of family worship, and to require of his children to take notes of the same, and though they were but "broken and imperfect hints, yet Matthew Henry remarks, when they were disposed of in the world, they were of good use to them and their families." Mr. Williams's "acquaintance with these, and other interesting manuscripts yet preserved," has led him to this conclusion, which he justly thinks is no way discreditable to the venerable Expositor, that in preparing the Commentary, "these

admirable papers were fully, but very judiciously used."

That which parental authority had enjoined as a task, the early piety and biblical learning of young Matthew soon made his delight, and thus, when he entered the ministry, the sacred volume was studied not merely to discharge his public duties, and to avoid the reproach of professional ignorance, but, *con amore*, as that pursuit best harmonized with his devotional habits and renewed taste, and this we learn, from his own preface to the first volume, was his plan before he projected the Exposition. "It has long been my practice," says he, "what little time I had to spare in my study, from my constant preparations for the pulpit, to spend it in drawing up expositions upon some parts of the New Testament, not so much for my own use, as purely for my own entertainment, because I knew not how to employ my thoughts and time more to my satisfaction."

To these circumstances and habits, so favourable to the production of his great work, must be added the facts, that in his family devotions he imitated the practice of his venerated parent, and that in his public ministry he also expounded the sacred Scriptures to his people with such uniformity of method, that during his residence at Chester, he more than once publicly explained the whole of the sacred oracles. Nor must his power of laborious and unbroken application be overlooked, and which appears to have been alike incapable of exhaustion or hindrance. Thus Mr. Williams remarks:—"Like his divine Master, he often rose, 'a great while before day.' He was commonly in his study at five, and sometimes at four o'clock. There he remained till seven or eight. After family worship, and

some slight refreshment, he returned till noon; and oftentimes, again, after dinner, till four in the afternoon. He then visited the sick or his friends, and attended to other business. In the evening, after his family were dismissed, and before he yielded himself to sleep, he again retired to his study." What can more strikingly illustrate his diligent occupation of time than the following instance? It occurred at the birth of his daughter Theodosia: "Between two and three o'clock this morning, while my wife was ill, I retired to my study to seek God for her, and my children. Being willing to redeem time, I did a little at my Exposition; and Ezra iii. the latter end, was before me, of the mixture of joy and sorrow; showing that the remembrance of former troubles ought not to drown the thankful sense of present mercies." "There were giants in the earth those days!"

Mr. Williams has furnished his readers with a most interesting and curious series of extracts, almost entirely compiled from the original MSS. of Mr. Henry's diary, to illustrate the progress, and to develop the spirit of his expository labours. We select some of the more characteristic passages, and let those who wish to produce works which shall be permanently useful to the Church of Christ, seek to imbibe the devotional spirit which Matthew Henry possessed!

"Vol. I. 1704. Nov. 12. This night, after many thoughts of heart, and many prayers concerning it, I began my Notes on the Old Testament. It is not likely I should live to finish it, or if I should, that it should be of public service, for I am not *par negotio*; yet in the strength of God, and I hope with a single eye to his glory, I set about it; that I may endeavour something, and spend my time to some good purpose; and let the Lord make what use he pleaseth of me. I go about it with fear and trembling, lest I

exercise myself in things too high for me, &c. The Lord help me to set about it with great humility.

"January 17, 1705. Studied in Genesis xiv.

"July 19. Through the good hand of my God upon me, I finished Genesis. The Lord still go on with me.

"22. I began Exodus.

"September 14. Studied in Exodus xxi. I am now come to the less pleasant part of the Mosaic writings; but thanks be to God all Scripture is profitable.

"November 7. I finished Exodus, and entered on Leviticus.

"30. Leviticus xvi. O that I may find Christ in the Old Testament, and may be led into the mystery of godliness. God was manifested by degrees.

"December 7. Finished Leviticus xix. The Lord make me learned in his laws.

"December 31. I have pleasure in my study; for which I praise my God. Having obtained help from him I go on with much comfort to myself in my Notes on the Pentateuch. Whether ever they will be of use to any other and be accepted, He only knows who knows the hearts of all the children of men.

"1705-6. January 2. Wrote Numbers ii. for a specimen of my Exposition, and sent it to Mr. Parkhurst, he desiring it, that if any thing be amiss in the model I may be advertised of it.

"15. Numbers viii. and ix. Mr. Parkhurst writes to me that he will undertake the printing of the Exposition of the Pentateuch. The Lord direct in it.

"March 8. Numbers 24. I had letters from the booksellers, and my friends at London, to urge me to send up what I have done of the Pentateuch.

"March 10. Lord's-day I began to read over my Notes on Genesis.

"August 18, 1706. Lord's day. I almost finished Deuteronomy xxxiv. It is about a year and nine months since I began with Genesis. Blessed be God who has helped me. I have written it with a great deal of pleasure, but my thoughts of publishing it have been with fear and trembling.

"19. I began to read over Deuteronomy.

"20. I finished the review of Deuteronomy, and thanked God for his assistance; ashamed of my own defects and follies. The Lord, grant they may not be a prejudice to my design, which is, to contribute something as a servant to that great divine intention—to magnify the law and make it honourable.

"September 9. Read eighteen or twenty sheets on Genesis to mark the errata. I have reason to be ashamed of my own errata.

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"23. Studied in the preface.

"24. Went on with the preface, in which I desired that every word may be a true copy of my heart.

"25. I finished the preface.

"27. Studied, preparing to begin Joshua in the strength of God.

"October 2. I sent up the preface to the Annotations.

"11. Perused some of the sheets in the Pentateuch.

"November 12. This evening I received the last of the sheets on the Pentateuch, and in them the Epistle by Mr. Shower and Mr. Tong, which I knew not of, nor ever mentioned, or thought of, till I heard from Mr. Parkhurst that they had prefixed it.

"21. This evening I received a parcel of the Exposition of the Pentateuch. I desire to bless God that has given me to see it finished. I had comfort from that promise—Thou shalt find favour and good understanding in the sight of God and man.

"Vol. II. 1706. October 4. I began Joshua i.

"December 13. I finished Joshua, and began Judges.

"*Christo auspice pergo.*

"31. I who am unworthy to be employed for God at all, have been enabled by his free grace, to finish and publish, this year, the Exposition of the Pentateuch, with some hope of its being serviceable to the church of God. The glory of which I desire to give entirely to God. I have nothing in it to boast of.

"1706-7. August 21. Finished 2 Sam. Blessed be God who has carried me on thus far, and makes my work my delight.

"22. 2 Kings ii.

September 4. I began to read over the Notes on Joshua.

"5. Went on perusing the Exposition.

"10. Finished the reading over of my Exposition to the end of 2 Samuel. I have cause to be ashamed of my own defects, and thankful for the grace of God; the more we do for God, the more we are indebted to him: for of thine own Lord have we given thee.

"11. 1 Kings iv. 4. I sent up this day my Exposition to the end of 2 Samuel, in sixty-eight sheets, having first offered it to God and to his service, and prayed over it, and every leaf in it as an answer to prayer.

"November 17. 2 Kings xi. to v. 16. I find that just here Peter Martyr was in his learned Expositions when he fell sick and died; Lord, my times are in thy hand.

"1707-8. February 9. Finished 2 Chron. In reading I meet with much that I have reason to be ashamed of, yet some which

N. S. No. 47.

I hope I may give God thanks for, and recommend to him.

"10. I began Ezra, *σὺν θεῷ*. God go along with me in the service.

"May 14. Studied about the Preface.

"17. Preface.

"20. Finished my Preface.

"Vol. III. 1708. June 1. After earnest prayers to God for his presence, I this morning began the 3d volume of Expositions; did the argument of the Book of Job.

"December 9. Finished Job.

"11. Began the prologue to the Book of Psalms.

13. Finished the prologue, and began Psalm i.

"1708-9. January 25. Psalm xxvi. and xxvii.: a letter from one Mr. Samuel Here, unknown, dated from Exeter, owning good got by my Exposition, and encouraging me to proceed, for which I praise my God. It is an encouragement to me to continue here, for what reason have I to think that I should be more useful than I am, when God has been pleased to make me so much more useful than I am worthy to be.

"September 23. I finished the Book of Psalms, for which I bless the Lord. I computed, when I began, it would be eighty sheets, and so it is, and not half a sheet more. Through God's goodness I have done just one hundred and four sheets in fifty two weeks. Not unto me, O Lord.

"Vol. IV. 1709-10. April 10. Began the 4th volume. *Christo auspice pergo*. I humbly begged the divine assistance, and go forth in the strength of the Lord God.

"11. Isaiah i. Much hindered.

"December 31. And now, through the good hand of my God upon me, I am brought to the end of another year. It has been a year of much mercy; the coming out of the third volume, and the method for prayer, for which I desire to bless God, and give him all the glory of both; for what am I? I have reason to be ashamed of myself that I have not done my work better.

"1711. January 1. What work I have to do for thee, O God, this year, I depend upon thy grace thoroughly to furnish me for it, and to work all my works in me; particularly to assist me in the great work of my Expositions, that I may write nothing that is frivolous, or foreign, or foolish, or flat, that may give just offence, or lead any into mistakes; but that all may be clear, and pertinent, and affecting; that I may find out genuine expositions; useful observations; profitable matter; and acceptable words; if it shall please God to spare me to go on with it.

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"6. Finished Isaiah through God's goodness. O that I might retain the tincture of it.

"September 29. Ezekiel xxi. The excellent Calvin died at the end of his expounding Ezekiel xx

"1711-12 January 3, Thursday. I began to read over my MS. Exposition of Ezekiel on Monday morning, and this morning finished Joel, and sent it away by the carrier. I have decreed the thing, and it is established.

"February 16. Finished Jonah. I should have been at the funeral of Mrs. Palmer, but willing to read over the Exposition I had written here, that I might leave them behind me, I stayed at home.

"29. Malachi iv. Through the good hand of God I have this day finished the Exposition of the Old Testament. Blessed be God.

"31. Finished reading over Malachi.

"July 10. Studied in the Preface.

"18. Finished the Preface to the Fourth Volume.

"Vol. V. 1712. September 9. Began Matthew, but went in the morning to Salters' Hall, and stayed in town all day.

"Vol. VI. 1713. December 12. Began Acts, having first made an errand to the throne of grace for assistance.

"The last entries in Mr. Henry's diary, with reference to the Exposition are worth preserving.

"1714. April 17. Finished Acts, and with it the 5th volume. Blessed be God that has helped me, and spared me. All the praise be to God.

"19. Reviewed some sheets of the Acts.

"April 21. Begun the Preface, but did little in it.

"23. Studied in the Preface.

"24. Went on in the Preface."—pp. 302—307.

We may close our remarks upon the Character and Exposition of Matthew Henry in the eloquent words of a modern writer.

"His mind was not formed for metaphysical abstraction, or elegant sublimity; nor was his pen celebrated for those splendid ornaments which feast the fancy, nor those vigorous strokes which thrill through the soul; but he possessed a peculiar faculty which may be called a religious 'naïveté,' which introduced well-known sentiments in an enchanting air of novel simplicity. While his style abounded with antithesis which attic taste would sometimes refuse, his sentiments are such as human nature will ever feel and admire. The mere plans of his sermons and ex-

positions contain more vivid, lucid instruction, and less deserve the name of skeletons, than the finished discourses of many other divines. The knowledge of the Scriptures also which he possessed was immense, so that his composition is a tissue of texts, often admirably illustrative of his subject, but sometimes producing a jingle of sounds. This fault, however, less appears in his printed Exposition, for which he prepared in a manner that both unveils the secret glory of his personal religion, and accounts for the unrivalled excellencies of the work. In his private notes, he charges himself to ask of God such a style as may convey the knowledge of scripture in the true spirit of scripture itself; for such a recollection of parallel texts as may make the scripture its own expositor, and for those pointed epigrammatic turns which would fix themselves in the memory, like nails fastened in a sure place. God granted him that which he requested. His volumes contain the result of the most erudite researches, concealed under the veil of language which condescends to the simplest minds. The learned leisure of the universities, or the sanctified names of dignitaries, may have produced works which rank higher in the esteem of scholars, but Matthew Henry stands without a rival as an expositor of scripture for the edification of the church of God."

The continuators of Henry, men of acknowledged piety and learning, fell very much below their author, though they possessed the advantage of consulting his copious manuscripts, "a result, it has been shrewdly observed, easily accounted for, since they accommodated themselves to the manner of their predecessor, in which no man could excel but himself."* The names of those Gentlemen have been preserved, with the extent of their labours on the expository work, in the following manner.

"Dr. Watts, in his copy of the Exposition, upon a blank leaf at the beginning of the last volume, wrote the following statement:—

"The Reverend Mr. Matthew Henry before his death had made some small preparations for this last volume. The Epistle to the Romans indeed, was ex-

* Orme's Biblioth. Bibl., page 241.

plained so largely by his own hand, that it needed only the labour of epitomizing. Some parts of the other Epistles were done but very imperfectly by himself; and a few other hints had been taken in short-hand from his public and private Expositions on some of the Epistles.

"By these assistances the ministers whose names are here written, have endeavoured to complete this work in the style and method of the author: viz.

Romans	Mr. [afterwards Dr.] John Evans.
1 Corinthians	Mr. Simon Browne.
2 Corinthians	Mr. Daniel Mayo.
Galatians	Mr. Joshua Bayes.
Ephesians	Mr. Samuel Rosewell.
Philippians	} Mr. [afterwards Dr.] William Harris.
Colossians	
1 Thess.	} Mr. Daniel Mayo.
2 Thess.	
1 Timothy	} Mr. Benjamin Andrews Atkinson.
2 Timothy	
Titus	} Mr. Jeremiah Smith.
Philemon	
Hebrews	Mr. William Tong.
James	Mr. William Wright.
1 Peter	Mr. Zech. Merrill.
2 Peter	Mr. Joseph Hill.
1, 2, and 3 John	} Mr. John Reynolds, of Shrewsbury.
Jude	
Revelations	Mr. John Billingsley.
	Mr. William Tong."

Page 308.

It now devolves on us to give a brief notice of the new editions upon our table. The two English editions are beautiful specimens of stereotype printing, a process never more suitably applied than to a work which must be in continued demand, and by which an accurate and agreeable edition is supplied at a moderate price.

The quarto edition, published by Messrs. Hamilton and Co. is a respectable reprint of the London edition of 1811, which was published in the joint names of the Rev. G. Burder and the Rev. J. Hughes, M. A. and which was distinguished by a more intelligible arrangement of the numerous divisions, and by a greater degree of accuracy than any preceding impression. To this, the Rev. E. Bickersteth has prefixed four pages of candid and serious "Introductory Remarks," which constitute

the only new feature in this edition.

The royal octavo edition, published by Mr. Robinson, of which fifteen parts have appeared, is a beautiful book, printed from the same corrected edition as the quarto. A type small, but singularly clear, is employed, on good paper, to secure an edition of the Exposition which is at once attractive by its convenient size, and attainable by a price unusually low. It appeared, indeed, before the public under auspices which, alas! too soon proved un-auspicious, but we trust that the enterprising publisher will, eventually find, that threatening as that mysterious event was to his undertaking, its prosperity will be eventually promoted thereby, as the valuable "Memoirs" of Mr. Williams will now, we presume, supersede "a Prefatory Memoir and Critical Remarks;" which were as deficient in historical accuracy, as they are now found wanting in higher claims.

The octavo edition, publishing at Philadelphia, has commenced with the New Testament; it has not proceeded far, but what has appeared, is creditable to the American press.

In closing this article, we wish to advert to the "Miscellaneous Works" of Matthew Henry. In the quarto edition we find, at the close of the Memoir, "A concise list of Mr. Henry's publications which will be found in the seventh volume of this work." Now we are not aware that this seventh quarto is either published or contemplated; certainly Mr. Bickersteth cannot be expected to usher into notice so large a collection of nonconformist facts and principles. We suspect, however, that the announcement we have quoted may be the result of inadvertency, from a too literal

reprint of Messrs. Burder and Hughes's edition, to which a seventh quarto, containing these works, was appended. That interesting and useful collection of Matthew Henry's books and pamphlets should be stereotyped with his Exposition, and as Mr. Robinson has purchased the entire copy-right of Mr. Williams's Memoir, to promote the completeness of the octavo edition, we would recommend him to add "the Miscellaneous Works," for which we cannot doubt he would find adequate encouragement in the patronage of the religious public. We cannot conclude these explanatory and critical remarks without offering to the Christian church at large our sincere congratulations on the certain evidence which the re-publication of this and other important expository works affords of a growing taste for scriptural information and practical theology in the public mind, and which, while it inspires the charitable hope that individual piety is diffused in a largely increased degree, it also affords the best reason to anticipate that dangerous errors, of whatever school, will not eventually find soil whereon to vegetate, the ground being previously occupied with "the incorruptible seed" which liveth and abideth for ever!

Art. 1.—*Three Catechisms on the Principles of our Profession as Christians, as Members of the Church of England, and as Protestants; containing Easter Catechisms, or Elementary Evidences of Christianity; the Church of England-man's Catechism, or First Lessons in the Doctrine of Christ and of his Church; the Protestant's Catechism, or the Origin and Charac-*

teristics of Popery, and on the Grounds of the Roman Catholic Claims. By Thomas Burgess, D.D. F.R.S. F.A.S. & F.R.S.L. Bishop of St. David's. Fourth Edition. To which is added, *A Speech on the Principles of Popery, delivered in the House of Lords, on Wednesday, 9th July, 1823.* 12mo. pp. 280. 6s. Hatchard, 1823.

Art. 2.—*Remarks on Religious Liberty, and the Duty of Non-conformity to Human Prescriptions in Religion; with an Appendix, illustrating the beneficial Influence of Dissent on the National Interest: occasioned by the Bishop of Salisbury's "Catechism on the Duty of Conforming to the Established Church."* 8vo. pp. 64. 1s. 6d. Holdsworth, 1828.

"Q. WHEN you are going to read, why do you open your book?"

"A. Because I intend to read."

"Q. When you are going to kneel down, why do you bend your knees?"

"A. Because I intend to kneel down."

Easter Catechism, Part I. Sec. 1. p. 11.

IT is not usual to commence a critique with a quotation from the work under review; but our *non-conformity* to custom, in the present instance, arises from the delight afforded by the discovery that, in the very important leading principle laid down in the above citation, we are not mere conformists to Episcopal authority; but that we have the most unqualified sanction of the Right Reverend Theologian, whose elaborate and multifarious production stands at the head of this article. To draw from such a source, authority for doing a thing, because we intend to do it, is truly gratifying; and, for the expression of this gratification, we have foregone the accustomed privilege appertaining to our craft, of writing an introduc-

tory essay on the topics under discussion. For such a disquisition, Dr. Burgess's comprehensive volume furnishes abundant materials; and many of the subjects would singly occupy more space than we could afford, even to the Bishop of Salisbury.

Our curiosity, we must confess, was chiefly excited by the Catechism on Church of Englandism; to which, therefore, we shall pay our respects.

The anonymous pamphlet on our table, directs our attention to the 5th section of Part II. entitled, "Of the Authority of the Civil Magistrate in Matter of Religion." We give it entire; mutilation would be sacrilege.

"Q. From what authority is derived the right of publicly exercising the Christian ministry?"

"A. From the laws of the land in which it is professed.

"Q. Does not Christ's commission to preach the Gospel, set aside the authority of the civil magistrate?"

"A. No. When Christ commanded the apostles to preach the Gospel, he did not command them to preach it in opposition to the will of the civil magistrate. He said,—'When they persecute you in this city, flee ye into another.' (Matt. x. 23.)

"Q. What do you learn from these words of Christ?"

"A. I learn that the apostles were not to exercise their commission, in resistance to the authority of the civil magistrate, but to avoid all opposition and contention.

"Q. The Prophet Isaiah, in his prophecy concerning the Christian church, says,—'And kings shall be thy nursing fathers, and their queens thy nursing mothers.' (Isaiah xlix. 23.) What do you learn from these words?"

"A. I learn that God promised to his church, the protection of the rich and great, and (as a part of such protection) establishment by public laws.

"Q. When was this prophecy fulfilled?"

"A. It was fulfilled in the second century after the age of the apostles. The church of Christ was then first established by public laws; and in all Christian countries it has so continued ever since."—pp. 193, 194.

From the first question and answer, we derive this important lesson,—that the highest authority for the public exercise of the Christian ministry,—in the Church of England,—is to be found in the Statute Book of the United Kingdom! Dr. Burgess has quoted no other, and we cannot suppose that it would have been omitted, had he known one stronger, and more worthy of reliance. Some carping non-cons., it is true, have intimated that there is a book called the New Testament; the precepts of which they consider paramount to all laws of human enactment. But when we recollect that, by certain Statutes of Henry the Eighth, the whole religious establishment of this country underwent an entire change, not only of *masters*, but also of *ceremonies*, and even of *doctrines*;—that, in the reign of Anne, both houses of convocation condemned, as heretical, certain books written by Whiston, but were necessitated to retrace their steps, because the Queen held a different opinion;—that, in the reign of Charles the First, "the learned Bishop Davenport, presuming to preach upon the doctrine of predestination, was forced to appear upon his knees before the Council; and, being severely reprimanded, hardly so escaped, though he alleged he had preached nothing but the xviii article of the Church of England. The king, not only in his superior, but supreme, ecclesiastical wisdom, told him, 'The doctrine of predestination was too big for the people's understanding, and that he was resolved not to permit that controversy to be discussed in the pulpit.'"^{*} When we recollect these cases in point, we cannot but acknowledge the principle, that

* Towgood, Letter III. § 3, on the authority of Fuller's Church History.

the laws of the land are supreme, in all matters relative to the Church of England.

The second and third answers contain the Bishop's exposition of the authority which Christ conferred upon the civil magistrate. The apostles, it seems, were not to preach the Gospel, "in opposition to the will of the civil magistrate;"—that is, in opposition to the religion "established by law." They were merely to flee from the sphere of his control; but not even to do so till they were persecuted! Are we to suppose, then, that they ceased to preach, as soon as the heathen potentates issued their prohibitory mandates, but that they continued idle, and fled not, until persecution commenced? If so, what could provoke persecution? That obedience would provoke it, is impossible; and, according to Dr. Burgess, obstinately continuing to preach, would have been an act of disobedience towards their heavenly, as well as their earthly, master. But what teach the Scriptures? They are our statute-book. Peter and John, when commanded by the chief priests and rulers, "not to speak at all, nor teach, in the name of Jesus, replied, 'Whether it be right, in the sight of God, to hearken unto *you*, more than unto God, judge ye.'" (Acts iv. 19, 20.) And afterwards, when Peter and his brethren were remonstrated with for disobeying this command, the apostle boldly replied, "We ought to obey God, rather than men." (Acts v. 29.) That the conduct of the apostles was, in these instances, directly opposed to their doctrines, is the inevitable result of Dr. Burgess's interpretation of that doctrine. We, however, regard a man's actions, as the surest exposition of his sentiments; and if we believe him to be sincere, interpret his declara-

tions according to the tendency of his conduct. Besides, we require to be shown that the "ordinances of man," to which the command refers, or indeed, any ordinances of *man*, are binding upon the conscience, in matters of religion; or relate to aught, save affairs purely secular. Christ himself, when he said, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's," plainly indicated that the two are perfectly distinct, and ought not to be commingled. We are, however content to rest our case on one point. Let Dr. Burgess prove that the Saviour himself was obedient to the civil powers, in this respect;—that He was, in the Doctor's sense of the passage, "subject to every ordinance of man;"—let him prove this, and, relinquishing our nonconformity, we will humbly endeavour to follow the sacred example.

We now approach the climax. The remainder of the section is devoted to the church's title to "the protection of the rich and great, and (as part of such protection) establishment by public laws." In the Easter Catechisms, (which form a large portion of the volume, but which we do not now feel disposed to touch upon, having more matter than we can discuss in the other divisions of the work,) the Bishop enters largely into the evidences of Christ's Messiahship, deducible from the fulfilment of prophecy; but here he derives an argument in favour of his hypothesis, from a particular prediction, which, in the sense he would give to it, was *not fulfilled!* This is *mons a non movendo* with a witness! If the Divine Founder of the Christian church had intended that Kings and Queens should, according to the Bishop's interpretation, be its "nursing fathers"

and "nursing mothers," such protection would surely have been enjoyed, when it seemed most needful, during its infancy. History, however, informs us that the child was more than three hundred years of age, before any one having the semblance of a monarch became its "nursing father;" unless we conceive that the Prophet spake ironically of Nero and his brother tyrants, whose bloody persecutions of the Church were truly nurseries of vital Christianity. But such an interpretation is scarce likely to suit the Bishop's purpose. We might remind him that, under the royal nursing of Constantine, the child became so ricketty, that its former friends rejected it as a spurious offspring; but the claim of kings to nurse the church, is a matter too serious for jest. Dr. Burgess says, that the prophecy was "fulfilled in the second century after the age of the Apostles;" by which he very conveniently gets rid of a whole century. The "Age of the Apostles" comprises the whole of the first century; but the establishment of Christianity by law, under the "nursing" of Constantine, did not take place until the fourth, so that, even allowing him to pass over a hundred years, or such small matter, it ought to have been said, in the third century after the age of the Apostles. But the Bishop quotes only as much of the prophecy as suits his purpose; let us examine the immediate context. "And kings shall be thy nursing fathers, and their queens thy nursing mothers; they shall bow down to thee, with their face toward the earth, and lick up the dust of thy feet." (Isa. xlix. 23.) Now, if Dr. B.'s conclusion is correct, the "bowing down with their face toward the earth, and licking up the dust," can have no other meaning than

this, that monarchs shall be "supreme heads of the church;" and that human legislators shall condescendingly bow down "from their high estate," and confer on Christianity the distinguished honour of becoming "part and parcel of the law of the land."

There is an important section to prove that the Church of England is a "legal church."

"Q. Is it also a legal church?"

"A. Yes: because it is established by law."—p. 195.

And another on "Schism, both as a civil and spiritual offence."

We turn to the Catechism on Popery; where we have abundance of the *dulce*, though the supply of the *utile* is rather scanty. Casting our eye down the table of contents, we observe one section, entitled, "Sovereign Princes the present Heads of the Christian Church, with one single exception." This exception we find, to our great surprise, is "the Sovereign of Great Britain and Ireland;" who has not the Headship of the Romish Church in these Islands; that is, he has not the nomination of her Bishops! We, simple folk, had always understood that, in Catholic Countries, the Pope was the Head of the Church, but Dr. Burgess has undeceived us. We arrogate not to ourselves the familiar acquaintance with hierarchies, which must pertain to the learned Bishop, but we were rather startled at the idea of so novel a monster as a many-headed Christian church! We cannot help suspecting that our Right Reverend Catechist, notwithstanding his hatred of the Papists, and his dread of their civil emancipation, approaches, more nearly than he is aware, to the principle of that intolerant hierarchy. His humble co-labourer, the zealous Vicar of St. Bartholomew the Less, regards the differences between the

Church of England and the Church of Rome as of trifling import, and very easy adjustment; and the Doctor's Catechism would lead us to conclude, that George the Fourth only wants the nomination of her Bishops, to become Head of the Romish Church in his dominions. In that case, we may expect, as a supplement to the present volume, a Catechism for his Majesty, demonstrating the practicability of faithfully exercising the double supremacy; and of so nicely balancing the articles of his creed, as to become Head of either church, as occasion may require, without the inconvenience of delay, or scruple of conscience.

Passing by this, and also *proof* that the British Churches were *Protestant before they were Popish!* (Sec. 10.) we reach the 14th section, *proving that they never were Popish at all!* The section is headed, "the Reformation not a Separation from the Church of Rome!" And this curious position is illustrated by the following erudite note.

"A Papist once asked a Protestant, 'Where was the Church of England before the Reformation?' To which the Protestant replied, 'Where your's never was—in the New Testament.' Another Protestant, being asked the same question, answered it by another question, 'Where was your face before it was washed?'"—p. 230.

Already have we occupied too much space to permit a lengthened examination of this delectable section, and we are not disposed to think of argument. We give our readers an extract, and those who feel inclined, may turn to the reign of John for appropriate illustrations of the Bishop's leading position.

"Q. Is not the Church of England a schismatic from the Church of Rome?"

"A. No.—The Church of England is the same National Church that has subsisted from the time of its first Apostolical

institution, having the same Episcopal government, and the same fundamental doctrines which it had from the beginning; but freed from the unscriptural usages and anti-christian doctrines which had crept into it during the dark ages of papal influence.

"Q. What do you mean by the 'same National Church?'"

"A. The Episcopal Church. There was no other Church in these Islands, for the first fifteen centuries of the Christian era, but the Episcopal Church. There were, indeed, from the seventh to the twelfth century, *two branches* of the Episcopal Church in Britain, the *British* and the *Saxon*. But they were united, by the submission of the Church of St. David's to the See of Canterbury, in the reign of Henry I. Both branches originated from St. Paul; the Saxon by succession from the Bishops of Rome, the British immediately from St. Paul.

"Q. If the Church of England did not separate from the Church of Rome, what do you call our National Reformation?"

"A. An *abjuration* of Popery—a *renunciation* of the Pope's jurisdiction—a *rejection* of the unscriptural doctrines and usages of the Church of Rome; and, therefore, a reformation of the Church of England, not a separation from the Church of Rome.

"Q. Was not, then, the Church of England a *part* of the Church of Rome?"

"A. By no means. The Episcopal Church throughout the world, is, indeed, one Church. The Episcopal congregations in England, Scotland, Ireland, Rome, France, &c. are all branches of one Christian community. But the Church of England, as a *national* congregation, was never a part of the Church of Rome, though it had, through the weakness, or worldly policy, of some of the kings of England, become most *unnationally* and *unconstitutionally* subject to the influence of the Bishop of Rome. And, therefore, not being a *part* of the Church of Rome, its rejection of Roman doctrines and usages, was not a *separation*, but a *reform*—a reform on primitive principles."—pp. 230, 231.

Risum teneatis, amici? We could put a few interrogatories to the learned Bishop, but one shall suffice. Was Wolsey an Archbishop of the "Church of England," and Cardinal of the Church of Rome, at the same time; and did he contrive to obtain dignities in *both* churches, by way of exhibiting the benefits of a

double allegiance? We must not stop to comment, as otherwise we ought, on the instructive spectacle here afforded of a Bishop arguing that "renunciation of jurisdiction" is *not a separation*. He would, perhaps, be rather loth to extend the principle to Dissenters from his own church.

We have almost preached out our glass, and have not yet noticed the able pamphlet on *Religious Liberty*, to which our readers are indebted for this interview with Dr. Burgess. It is a forcible, judicious, and temperate elucidation of the great principles of Nonconformity; and merits a permanency which rarely attends the pamphlets of the day. The moderation of its price will, doubtless, contribute to promote an extensive circulation. We could willingly make many extracts, but must content ourselves with part of the writer's observations on the Corporation and Test Acts. The pamphlet was published before the repeal.

"Amended, however, as the condition of Dissenters is, it is still far from being that which justice and reason demand for them. The Corporation and Test Acts, with all the obloquy and disabilities attending them, remain in full force; contributions for the support of old, and the building of new churches, are unjustly levied upon them; fines are still imposed upon their meetings for religious worship, unless conditional; and, whenever the marriage contract is made by them, they are obliged to comply with a religious ceremony involving doctrines which some of them disbelieve, and containing expressions painfully disgusting to every delicate mind. All these things are so many direct abridgments of that religious liberty which is the inalienable right of every rational and accountable being. And yet, forsooth, the Dissenters are tolerated! How long shall God and man be thus insulted? All toleration is, in fact, no other than modified injustice. When largest in its provisions, and most liberal in its spirit, it is an infringement upon human conscience and divine authority; and permission to profess the Christian faith, and to worship God, can never be solicited or

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accepted as a favour from man, since both are enjoined by the authority of God. Toleration implies a fault in one party, and the right to punish in the other, while the latter refrains from exercising that right. But these implications can never exist. There can be no fault where there is no obligation, and there can be no obligation to obey, where there is no right to prescribe. The exercise of forbearance, therefore, is an insult to reason, and the affectation of clemency in such a case, no other than an aggravation of injustice. If a man belongs to the nation, it ought to be a matter of no concern to the state, what church he belongs to. If he be respectable in his character, useful to the country, and not politically disqualified by ignorance, or disaffection to the state, he ought not to be lowered in public estimation on account of any religious profession, or deemed ineligible to any official station for which his talents and capacity have fitted him. Instead of this, however, all Dissenters in England are unjustly degraded below the rank of their fellow-citizens, and regarded as unworthy persons. They are excluded from every office of trust and advantage, notwithstanding their intelligence, information, virtuous character, and useful lives. They are legally disqualified, notwithstanding their moral and political competency to fill any magisterial, judicial, or corporate office. And the only assignable cause is their fidelity to conscience, and their devotedness to God. Like Daniel, the only ground of accusation attaching to them, is in the matter of their God. This is the only part of their character on which such treatment is founded; for this alone constitutes the difference subsisting between them and their fellow-subjects. And yet the Bishop of Salisbury maintains that a man 'who holds opinions which the royal authority and the House of Commons have pronounced to be impious and blasphemous, should be admitted to no place of trust in this our Christian country,' and that the 'old law,' by which such a person, for the first offence, is rendered incapable of any office or place of trust; and for the second, adjudged incapable of bringing any action, being guardian or executor, purchasing land, or receiving a legacy, and to be further punished by imprisonment for three years without bail—that this intolerant, barbarous, cruel, 'old law ought to be restored.' Vide the Bishop's 'Brief Memorial,' pp. 3. 67.

The British administration have shown, for a considerable time past, a laudable regard to the rights of conscience. To the improved spirit of the age, and to the enlightened policy of their rulers, the

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Dissenters are indebted for the *practical* removal of many *legal* disabilities. While the practical relief which they enjoy, however, contains a virtual acknowledgement of their rights, the continued existence of oppressive statutes, legally degrades them, and leaves them unprotected. The benefits which they enjoy, they hold by sufferance, and their tenure is most precarious. Dissenters are often found in corporate bodies, and they are known to be the most valuable and efficient members of such associations. But the tremendous penalties and privations to which a Dissenter is exposed by entering into office in a corporate body, without profaning a Christian sacrament to qualify himself, should certainly excite every just and religious mind to the diligent use of all means to obtain the repeal of the Test Act.

"Some pious Dissenters have questioned the desirableness of possessing greater civil advantages than those at present possessed. This arises partly from a want of reflection, and partly from a laudable jealousy, lest the possession of greater power should be injurious to spiritual religion. But it is not power which Dissenters ask. All they need, all they demand, and all they ought to possess, is an *equality of civil rights with others*. Let justice be done them. When eligible alike with others to civil offices, they may decline them if they please; or, by undertaking them, render to society the services for which they are fitted, or as might appear in such circumstances to be their duty.

"It is a prejudice too prevalent among religious people, perhaps, that they should have little to do with political affairs. This notion is erroneous. There are duties incumbent on a Christian, arising out of every relation in life. And Christianity makes no difference in a man's civil rights and obligations. Obedience to just authorities is a duty independent of Christianity, and obligatory antecedent to its introduction. But obedience is not the only duty arising out of a man's political relations. Freedom was a right not conferred by Christianity. It was the dowry of man when he came from the hands of his Maker. The preservation of freedom, therefore, needs not be inculcated by Christianity; it is the dictate of reason, and a duty which man owes to himself. All invasions of this right it is the manifest duty of a Christian to resist also, upon the common principle of benevolence. The public good is an object which every Christian is bound to regard, since the general welfare is no other than the advantage of every individual which is found in the community. And every in-

dividual he is bound to love as a brother. Unless the happiness of the people, therefore, were a matter quite independent of the proceedings of the Government, to watch the measures of our rulers, is a duty which we owe to our fellow subjects as well as to ourselves."—pp. 34—38.

We must not withhold from our readers the intelligence, that the Catechism on Conformity to the Church of England has been printed, as a tract, by the Society for Promoting Christian Knowledge.

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*The Modern Traveller: a Popular Description, Geographical, Historical, and Topographical of the various Countries of the Globe.*  
London: Duncan. 23 volumes, duodecimo. 5s. 6d. each.

IN recommending works of the class now before us to the attention of our readers, especially to the younger portion of them, we are influenced principally by three considerations. In the first place, we think that the spirit of sectarianism is by no means limited to religious matters, and that to escape from its withering influence on the many things which it affects, it is of moment—next to an immediate intercourse with the men of other lands—that we seek to increase our knowledge of them through the medium of such books as treat with impartiality of their history and character, and manners. It is said that when certain courtiers of our James the First appeared at Madrid, in the retinue of Prince Charles, the most intelligent persons among that high-minded people, were astonished that countenances so fair, and manners so accomplished and amiable, should be found in alliance with that last sin in the catalogue of crime—*heresy*. For this the spiritual head of Christendom had poured out the vials of his holy wrath on these

rebel strangers; cursing them in body and in mind, on the land, and the deep, and all apparently in vain. The humane man must be pleased when the selfish prejudices, whether of the great vulgar or the little, are thus startled and bewildered; and it must be obvious to the reflecting mind, that the hereditary antipathies of border countries, and border kingdoms, and the mutual contempt with which the distant and unknown frequently regard each other, from one generation to another, are often quite as ill-founded, and injurious, as were those of the Spanish courtiers at the period adverted to. Whatever induces a more favourable judgment of the character of foreigners, affords a wider sphere for the exercise of our more virtuous and pleasurable sympathies; and if the result of approaching the more nearly, be a deeper conviction of their peculiar depravity and unhappiness, a new demand is thus made on our gratitude, as placed beneath the influence of other climes, and other institutions; and a new scene is disclosed as claiming the exertions of benevolence.

We would also remark, that while the reading of this description may serve thus to diminish that contempt, and soften that asperity, which prejudice so plentifully engenders, and may call into existence a better state of the social, and even of the devout affections, there is a peculiar tendency in it to awaken that *spirit of enterprise*, which is the parent of nearly all excellence. We can remember the years in which the possession of such a work as the *Modern Traveller* would have been to our boyish imagination among the most important of acquisitions, and when the scenes of novelty and adventure, with which it abounds, would have been to us

a sort of elysium. We have no wish, indeed, to see our young men very generally forsaking their home to scale the Alps or the Andes, or to explore the remaining *terra incognita*. But we will venture to affirm, that where there is not a capacity to become deeply interested in the story of such exploits, there is scarcely a capacity for effecting any thing deserving the name of achievement. Let that honourable emulation, which the tale of the traveller is fitted to excite, be really felt, and if (as frequently happens) the individual should never pass the limits of his country, he will be prepared to carry something of the same buoyancy of temper along with him, whether employed in surmounting the difficulties of commerce, or exploring the regions of literature. We often hear of "the tame realities of life;" but the occurrences of our present being are such only as viewed in connexion with some narrow space, or some transient interval. It is certain, that truth, if viewed in the length and the breadth of it, is far more strange than fiction.

Hence we have a third motive prompting our compliance, when invited, as by the work before us, to go abroad in quest of information respecting our species; and one equally applicable to the reflecting and the thoughtless, the youth and the man of grey hairs. The more varied the circumstances in which we see mankind, the more certain are the premises from which we deduce our conclusions, as to the snares which beset the path of human nature, and as to the many capabilities that really belong to it. It is by forming general conclusions from an inadequate number of facts, that minds of a philosophical character have frequently fallen into erroneous

theories; and once committed to them, have become lost to wiser speculations. Paradoxical as it may seem, our views of men must be excursive, or they will not be profound.

The design of the *Modern Traveller* is sufficiently announced by its title. The work is to consist of thirty volumes, twenty-three of which are now before the public. Each volume is embellished with engravings, most of which are in a very pleasing style of art, and the typography and maps are every way respectable. One volume is allotted to Palestine, and the same space is occupied with the accounts of Arabia, Turkey, Russia, and Colombia. Egypt, Nubia, and Abyssinia, are included in two volumes, as are Spain and Portugal, Syria and Asia Minor, Persia and China, Brazil and Buenos Ayres, Mexico and Guatemala, and Modern Greece. One volume comprises Birmah, Siam, and Anan, and the last three relate to India, containing a vigorous outline both of its ancient and modern history. In attentively reading the story of India, and various other portions of the work, we have been compelled to regard the *Modern Traveller* as the result of very extensive reading and of much acute reflection; such indeed as would have been equal to the production, we will not say of a more important work, but certainly of one bearing more pretensions upon its surface. It is by no means to be regarded as a mere compilation. The large portions of narrative supplied by the editor, his descriptions of local scenery and manners, and his delineations of character, frequently exhibit a vividness and power which are seldom surpassed. The text is always flowing and popular, but the notes are often more

critical, and such as show that the writer has been more concerned to benefit a numerous and important class of readers, than to display his acquisitions.

The following passage relates to the early history of Persia, and will show the simplicity and vigour which characterize the narrative portions of the work. Passing from the fabulous to the more authentic periods of Persian history, the writer remarks,

“It will be necessary, in the first place, to recollect that no such extended and consolidated empire, as the Persian is represented to have been, could have existed in those early times, much less have been transmitted in regular succession. The ancient kingdoms consisted, for the most part, of little more than a capital and its territory, as in the instances of Babylon, Ninevah, Troy, and Memphis. Between neighbouring monarchs there soon arose contests for the supremacy; and the most powerful sovereign became the acknowledged head of the confederacy, under the title of king of kings. This supremacy was generally acknowledged by a tribute, the withholding of which was the signal of rebellion. Still, these tributary monarchs were, in their own dominions, absolute sovereigns, equal among themselves, and having the power, of which they not unfrequently availed, to transfer their allegiance, as policy might dictate, to any more powerful emperor. Something like this state of society still exists among the Indo-Chinese nations; and the more distant begler begliks of the Turkish empire are, in fact, petty monarchies, held together by no other tie than an annual tribute and a nominal allegiance to the ecclesiastical head of Islam. The empire of Germany was of a similar description.

“At near the commencement of authentic history, we find mention made of a Persian emperor, whose hereditary dominions were situated in Elam, answering to the modern Kourdistan and Khoughistan, but whose supremacy extended over part of Syria and Arabia. His contemporaries and allies were the kings of Shinar, (Babylonia), Ellasur, (or Alsar,) or Gorin. The time at which they reigned was about 1,900 years after the supposed era of Ninus, the founder of the Assyrian empire, and 430 years after the deluge, according to the received computation. At this period, the Egyptian Thebes had long been the seat of a powerful monarchy; and that city is supposed to have



been indebted for its consequence and wealth to the commerce with India and Arabia. Those countries, therefore, must have been colonized, and, in fact, the banks of the Indus, and the coasts of the southern ocean, appear to have been, from the earliest period, occupied by both Semitic and Chamitic tribes. What is now called Persia, seems to have been, in all ages, a debateable ground, on which the different families of man have fought for the ascendancy. The conflicting currents of population, in perpetual flux and reflux, have here met and produced, if we may be allowed the figure, constant eddies and whirlpools. From the nature of the country, the mountains of Elam, the fervid coasts of the Persian Gulf; the vast plains of Eastern Persia, and the fertile banks of the Helmund and the Indus, would be occupied by tribes of different habits and character, and, accordingly, it is pretty clear, that these territories were the seats of various independent and contemporary monarchies."—pp. 25—27.

The following discriminative remarks, on the contrast between the character of the celebrated Tippoo Saib, and that of Hyder Ali, his father, are such as frequently occur.

"The personal character of Hyder was more execrable, because less pitiable than that of his son. He was less cruel, because he was less cowardly; but he was equally ruthless. Hyder's vices, it has been remarked, invariably promoted his political interests; while Tippoo's more frequently defeated them. We must except, however, those personal vices in Hyder, which were connected with his animal gratifications. He was a sensualist of the lowest description; yet, even in his pleasures, he was governed by calculation. He was addicted to drinking; but his excesses were so prudently managed as to be known to few. As he was incapable of sentiment, so he may be said to have been even without passion; he did not yield to licentiousness, but deliberately revelled in it, to the most abominable excess, without compunction or misgiving. He was the master of his vices, coolly and purely wicked."

Of his temper, as of his countenance, he possessed the most disciplined command. His apparent bursts of anger were the effect, not of mental disturbance, but of a wish to inspire terror.

"On occasions apparently trivial," we are told, "he would pour forth a torrent of that obscene abuse in which he excelled, on persons of whatever rank; and there were, moreover, in his whole court, not six persons, perhaps, who had not, on some one occasion, sustained the actual lash of his cōria (long whip.) Hyder was absolutely illiterate; he could neither read nor write any language; but, besides the Hindostanee, (his mother tongue,) he spoke with fluency the Canarese, Mahratta, Telooquo, and Tamul languages. He is said to have possessed the rare talent of carrying on, simultaneously, three distinct operations of attention; dictating to a moonshee, receiving a report from another attendant, and following the recital of an account by a third, at the same time. He was a bold horseman, an accomplished swordsman, and as a marksman almost unrivalled. His military pretensions, Colonel Wilks remarks, were more favourably displayed in the conduct of a campaign, than of a battle; in the political, rather than in the military conduct of a war. It was the reverse with Tippoo, who was, indeed, on most points his father's opposite."—pp. 215—218.

Our limits will not admit of farther extract; and we have only to add, that the correctness of our critical estimate may be easily ascertained by our readers, who are unacquainted with the work, as the volumes may be purchased separately.

*On Communion with Unbelievers: a Discourse delivered in the Unitarian Chapel, Mosley Street, Manchester, on Sunday, March 30, 1828. By John James Taylor, B.A. Manchester. R. Robinson. pp. 26.*

It is well that the great enemy of God and man is not always permitted successfully to veil himself in the garb of an angel of light. In his attempt to put on the fleecy cloud which does not belong to him, and to etherealize himself to the view of mortals, the arch-fiend is often found to fail; and we clearly discern, through the disguise, the hideous and malignant features of the

apostate spirit, and the "father of lies." We were led to this reflection in opening the pamphlet before us, which we think is charged with the rankest distillation, the very quintessence of infidelity, under the colour of reason and Christian candour; the show of which we have often regarded as an engine of spiritual seduction, adopted by the power of darkness, of almost equal force with his accomplished invention of *Papacy* itself, though adapted to a very different class of minds.

These remarks will suffice to lead our readers to see what is our opinion of this discourse, to which we now briefly address ourselves. It is based on 2 Cor. vi. 14—18., but the superstructure which is raised from it is worse than wood, hay, or stubble; it is nothing less than a temple of infidelity, professedly built on the foundation of the Apostles and Prophets. We shall quote the text at length that our readers may see for themselves how far the preacher's doctrines agree with those of St. Paul. "*Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness; and what communion hath light with darkness, and what concord hath Christ with Belial, and what part hath he that believeth with an infidel, and what agreement hath the temple of God with idols; for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father to you, and ye shall be my sons and my daughters, saith the Lord Almighty.*"

It is Mr. Tayler's object to

prove that this passage is limited in its application to such persons as the idolatrous and impure unbelievers of Corinth; and is by no means capable of being applied to unbelievers generally.

"It does not appear then, (says Mr. Tayler, that we can draw any precedent from the Apostle's prohibition to the Corinthians, for the regulation of our behaviour towards unbelievers in the present day. The early Christian churches were very differently circumstanced from ours. At that time, the great religious distinction was between idolaters and believers in the one true God. It was the incessant object of the first preachers of Christianity to convert men from idolatry, and establish them firm in the belief of a better and purer religion: and knowing the force of habit, and the powerful temptations of the gay and licentious rites of heathenism, it was a matter of common prudence and expediency for them to keep the early converts a distinct and separate community, cut off, as far as it was possible, from all intercourse with their idolatrous neighbours, till Christian faith had wrought its perfect work in their hearts, and the old man was superseded by the new.

"With us, I conceive, my Christian friends, the case is widely different. We have no idolaters among us. Our creeds, indeed, are as various as the complexion of the human mind itself: but happily, I know of none, which recognises the practice of immorality as an essential part of it: or, if there be any such, it is so obscure and contemptible as to have escaped my notice, and must meet, I am certain, with the instantaneous condemnation of every reflecting and intelligent person. With us, then, the grand outward distinction among men is *moral character*. Every other test we can apply is uncertain and deceitful, and by this clear and simple principle must our judgment of individuals and the conduct of all our social institutions be regulated."—pp. 5, 6.

We freely acknowledge, that in the case of the Corinthians, the reference was more immediately to such unbelievers as were around them, and, as they themselves had been before their conversion to the Christian faith; but the inference Mr. Tayler deduces from this, is such as to overthrow all distinctions which the New Testament makes with regard to prin-

ciples. This is, in short, the nucleus of Unitarianism disburthened of its shell, and plainly exposed to view; and it amounts to this, that outward conduct is the only thing of which professed Christians have a right to take cognizance among each other, without any reference to that fountain from which, in order to be pure, the stream of action must flow; and which is so often in the New Testament spoken of as *the truth*. This expression can have no meaning to the mind of the writer of this sermon, beyond that of comprising two or three things which were always conjectured, though not confirmed, till Divine Revelation threw light upon them, namely, a resurrection, a future state, and a final retributive judgment; indeed, the *candour* of Mr. Tayler would induce him, we believe, to be very much disposed to receive into a professedly Christian church, a person who, if he did not deny, was at all events absolutely sceptical on some of these points. But it is enough to quote two or three of those passages which the author seems entirely to have forgotten in the excess of his candour towards those whom he would fain acknowledge as brethren. If there be so little consequence attaching to difference of opinion, why so much stress laid on something which is so often spoken of as *truth*, and *the truth*, in opposition surely to error? The Gospel is the "manifestation of the *truth*." Hence "we can do nothing against the *truth*, but for the *truth*." The Jews, of whom Paul speaks, "walked not according to the *truth* of the Gospel," the Ephesians had been taught "the *truth* as it is in Jesus." The apostacy spoken of in the First Epistle to the Thessalonians, arose from not receiving "the love of the *truth*,

that they might be saved." To be saved, is said to be by coming "to the knowledge of the *truth*." But why multiply passages, since they are almost innumerable, in which a great and most momentous distinction is made between *truth* and *error* by the spirit of inspiration, while we are here told, virtually, that that distinction is of little consequence. We would only ask the author what we are to understand by the word *Truth*, in these and many other passages with which our readers are familiar in the New Testament, and there leave him. We quote, however, as *finale* to the view here exhibited to us of unchristian and infidel candour, some passages in which it arrives at its climax, and reaches its legitimate goal.

"There have been some Christians, who, I think, very unadvisedly have complained of the admission of Deists into our places of worship, and of their interference with our congregational affairs; and have even gone so far as to propose the adoption of a test, by which they might be formally excluded. With regard to the charge itself, I believe it to be greatly exaggerated. Even supposing a few men of sceptical principles should sometimes join in our public services, we must regard it as in the highest degree improbable that, with their principles, they should take much share in the concerns of a society, whose distinguishing articles of belief they consider to be erroneous. But grant they do. What would be the benefit of such a test as has been proposed? How should we be better Christians, or they better men, by our driving them out of our communion? Such a test would, I apprehend, be a direct infringement on that liberty of conscience, which I hold to be an essential principle of our religious associations. Our union is a voluntary union for the purposes of social worship and mutual edification: we come and we go away at pleasure, neither asking nor receiving a question for conscience sake."—pp. 17, 18.

Liberty of conscience is here very speciously and sophistically introduced. Liberty of conscience is for every man to join what society he pleases, unmolested by

authority; but it is surely no violation of liberty of conscience to secure, in the admission of members, the great end for which the society is formed, which is, to strive together for something called in Holy Scripture "the truth," which we say again, we

wish Mr. Tayler had gone a little out of his way to define. Upon the whole, we are not sorry to see such a sermon as this, because it "speaks out," and is consistent with the system from which its contents emanate.

## LIST OF NEW PUBLICATIONS, WITH SHORT NOTICES.

**THE LAST DAYS: a Discourse on the Evil Character of these our Times: proving them to be the perilous Times of the last Days.** By the Rev. Edward Irving, A. M. London: Seeley and Burnside. 8vo. 1828. 12s.—As Mr. Irving announces three additional volumes of discourses on the eve of publication, which we suppose will contain a full view of his present belief, we may perhaps take another opportunity of giving, at some length, what we have to say on the sentiments which appear now to characterise this extraordinary person, when they shall appear.

**THE AMULET; or, Christian and Literary Remembrancer.** Edited by S. C. Hall. London: Westley and Davis. 12s.

**THE FORGET ME NOT.** Ackerman. Edited by Shoberl. 12s.

**THE JUVENILE FORGET ME NOT, for 1829.** Edited by Mr. S. C. Hall. Hailes, Piccadilly; Westley and Davis. 7s.

We intend devoting an article to these beautiful and interesting annuals in our December number.

**THE NATURE OF A CHRISTIAN CHURCH, and of Apostolical Confirmation considered: a Discourse delivered in Castle Street Chapel, Launceston.** By J. Barfett. London: Baynes, 1828.

**A DEFENCE OF THE SCRIPTURAL DOCTRINE, concerning the Second Advent of Christ; from the erroneous Representations of Modern Millenarians.** By William Hamilton, D.D. Minister of Strathblane. London: Hamilton, Adams, and Co. 12mo. 5s. 1828.—We embrace the earliest opportunity of recommend-

ing our readers, who are interested in the Millenarian Controversy to procure this volume. Hitherto, with little exception, the works which have been produced are all on one side. We are glad that the subject has been at last taken up by a man of sound sense and scriptural principles. It is perfectly deplorable to observe the quantity of absurdity which has been poured from the press of late, on the subject of the prophecies. This has been brought forward with more than inspired dogmatism, and addressed to Christians in a style of intolerance, which seems to confound the simple, and make men of sobriety keep aloof from a class of persons, who are so infatuated, as to confound the speculations of their heated imaginations with the sure word of prophecy, and who absolutely rave against all who either oppose them, or do not drink into their spirit. We are persuaded this cannot last, and have, therefore, been more disposed to let the effervescence subside than to prolong and increase it by throwing in any ingredients of our own. It may, however, be our duty to enter into the subject more fully than we have yet done, in which case we shall not fail to pay our respects to Dr. Hamilton. Meantime, we most earnestly commend it to the attention of our readers, as an able, scriptural, and satisfactory exposure of the most important mistakes, which have been for some time most industriously circulated.

**REMARKS, intended as an Appendix to "an Admonition against Injuries," defending that Pamphlet against a recent Attack.** By Ben. Byron. Baynes, 1828.

## MISCELLANEOUS INTELLIGENCE.

### INTERESTING PARTICULARS RESPECTING MADAGASCAR.

*Extract of a Letter from the Rev. J. J. Freeman, at Madagascar, to the Rev. G. Redford, of Worcester.*

"Tananarivo, April 20, 1828.

"IN writing to friends in England, I sometimes scarcely know what to tell them—to decide what may interest them most. Selection is the difficulty. Every thing around us here has something of novelty, and to me, I confess, something of interest, something worthy of attention under one aspect or another. There is no counterpart to Tananarivo in England, to Madagascar in Europe, or in any part of the world. I am almost disposed to envy our deputation friends, Messrs. Tyerman and Bennet, for the fine opportunities they have of instituting comparisons, on a broad and extensive scale, of 'cities, men, and things;' but, particularly, of all that most interest the Christian, the moral aspect of mankind. We are expecting to see them here in about two or three months, and I am anticipating much gratification from their visit. They have seen nearly all the gradations of the moral character of men, its lowest form in the savages and cannibalism of New Zealand, and something of its brightest and loveliest form in the renovated state of things in Otaheite, and its neighbouring isles. They have seen the gigantic forms of idolatry and the monstrous mass of superstition in India and China, together with the incipient triumphs of Christianity in the former mighty empire, and the means for the spiritual conquest of the latter. They have much to see here. Madagascar is a land certainly not far advanced in civilization, but it has long ago emerged from actual barbarism. It has made some advance, and has been remaining almost stationary many many years, perhaps centuries. A new impulse is now given, and I trust it is destined to advance rapidly, and ultimately to arrive at greatness. The last twelve years have been important years in its history. They form an era that will often be referred to in future times, should the improvement which has commenced be continued and increased. No man has had advantages for seeing and knowing all, equal to those enjoyed by the late Mr. Hastie, British Agent here. I rather

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think his notes (and they were extensive) have been transmitted to Government. In any future history of this country, they must prove invaluable. He travelled extensively through the island with authority as a British Agent, and not the less so, as the acknowledged friend, adviser, and guide of Radama himself. You have most likely read Copland's Account, and Rochver's, they chiefly give a description of the coast, not of the interior: and between the two the difference is great. From what part of the world was the Island of Madagascar first visited and peopled? Who and what are the aborigines? The question appears yet to be involved in mystery, a mystery that will, perhaps, for ever remain inexplicable. I should probably have guessed Africa, from the contiguity of its western coast to that continent, but there seems little else to support this idea. Between the language of Madagascar, and what little I have seen of any districts in Africa, I can discover no correspondence; nor is the appearance of the people at all similar, the bushy curly hair is wanting, the flat nose, and the wide prominent lip. The customs and the belief existing are different also. Much more correspondence may be traced between this people and the Malays. The structure of the language is akin. Very many words are obviously the same. I wish I had by me Marsden's Sumatra, or whatever good account of the Malays is published, for the sake of comparing the customs of those around me, with the inhabitants of the Malayan Archipelago. I am often struck here with the similarity prevailing between many of the customs and habits of the Malays and those of the Jews, particularly in the early period of their history, say, previous to the reign of Solomon. In their circumcision, many of their sacrifices, purifications, authority of judges, erection of tombs, mourning for the dead, polygamy, marrying the brother's widow, setting up pillars of remembrance, esteeming some animals unclean, &c. there is much that resembles Judaism. In prayers offered to the One True God there is Judaism also. But here is no Sabbath, at least not observed as such, though counting by seven days is universal with them; no idea of a moral law, the evil of sin, the expectation of a Saviour, or the prospect of a future state—this is Heathenism. Or if there be any vague idea of a future state,

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where the good and virtuous may attain some kind of happiness, the doctrines of the judgment and of the resurrection are entirely unknown. The *Skid*, the *Odu*, the ordeal (of drinking a poisoned draught as an emetic to 'set free,' three pieces of skin previously allowed to form the test of innocence,) the practice (till lately) of infanticide, the numerous sacrifices, holy stones, and altars to the shades of their ancestors, the wearing of charms, the calculation of lucky and unlucky days, and the universal prevalence of a species of idolatry—here is Heathenism in its native forms. I have called it a species of idolatry, merely to imply, that it is different from all else I have heard or read of. There are idols, but none can be seen. Each district has its idol. One, carefully wrapped up, and carried through the town to pronounce its benedictions on the springs, I met on one occasion. Here are no temples; yet there are houses in which they are sacredly guarded. They have their guardians, but not any order of priests. The people have idols in their houses, and carry them to the wars, but the Whites cannot get sight of them.

"The great annual festival, the *Carnival of Madagascar*, has just passed. Perhaps if I give you some little account of this, it may serve, *instar omnium*, to convey to you a more definite idea of this singular people, than stating things generally. I have said in my journal last Sunday evening, 'This evening I return home from witnessing the ceremonies and customs of the Malagary in connexion with their *Fandroana*, or great annual feast. It takes place on the first day of their year, and is carefully calculated some time previously by the proper officers. Towards sunset yesterday evening, we repaired to the court-yard of his Majesty, Radama, having previously intimated our wish to be present. Immense crowds of people were assembled within and around the court-yard, shouting, dancing, singing, and clapping their hands. About seven o'clock the king advanced, addressed us in a very friendly manner, and conducted us with him to the palace. Here were waiting to receive him, his mother, wife, sisters, and other members of the royal family, clothed in the Malagary costume, all uniform, and sitting on mats on the ground. After some general conversation, the king retired to another part of the room, secluded by a linen veil (as into a *Sanctum Sanctorum*) where he was to bathe, (mandro, from whence the noun, bathing, the *fandroana*, the name given to the feast,) coming out, he inquired, if those present wished for water, and being answered in the affirmative, he took a horn in his hand, filled with water, poured some into the other

hand, and threw it, or sprinkled it around on all the company, repeating a sort of form of consecration and benediction, addressed to *Andriamanitra Andriananahary*, (the TRUE GOD,) terming the water *masina*, or holy, and praying for a happy year. He immediately left the room, and went out among the multitudes collected around the palace, the judges and others, and sprinkled them in the same manner. On his return, a quantity of boiled rice was served up on large plates, together with some pieces of beef, actually cooked at the last year's *Fandroana*, and preserved perfectly sound, sweet, and good. I ate and found it so. According to custom, spoons, neatly made up of the banana leaf, and tied with *refia*, were used on the occasion. Between the sprinkling and the eating, we *manasin'd* the king, i. e. a presenting him with a piece of money, as a token of our acknowledgment of his being the rightful sovereign. He sat on a mat-covered canopy, dressed partly as an Emperor, partly as a Malagary, and, throwing a scarlet robe around him, while baptizing us. The people having received their benediction from the king, then separated to their respective houses, where each head of a family went through the same ceremonies for his whole household, each one acting as priest in his own family.

"About eight or nine o'clock next morning, the grand ceremony commenced of killing the bullocks. Immense numbers were driven through the town. They were taken to the court-yard to receive the royal benediction. The first bullock killed must be the king's. The slaughtering of his, is the signal for the slaughtering of the rest. A stone is placed near the palace, between it and the royal tombs, called the *Valo masina*, the holy stone, where the first bullock must be slain. About eleven we proceeded thither again; and, at the king's invitation, entered the palace. We found him sitting as yesterday evening, and surrounded by the same party. The feast, properly so called, was then to commence, and it consisted of rice and honey. The king took a small portion, which he placed on his head, saying, *Samba, Samba, &c.*—thanking God, and praying for a prosperous year; and then ate. We did the same, and after a little conversation on the different customs prevailing in different countries, we retired, and walked round the court-yard. This was full of people, entering and leaving, bringing in the king's portion, (to which he is entitled, of every bullock killed,) and receiving donations of the beef, distributed by the king among the poor. The king shortly after came out, and performed the ceremony of putting



small pieces of fat in fires kindled at the moment, before the tombs of his ancestors' families. Of these fires there were seven, one at the door of each house where the tomb was kept. A person was in attendance with seven pieces of fat placed at the extremity of so many pieces of wood. The king took them, one at a time, placed each on the fire with some little preparation of salt or earth in his hand, carefully taking off his hat every time he stooped to place the morsel on the burning embers. This finished, he retired to another residence, from whence he would afterwards go to visit his mother, and the queen, and his sisters, partaking of the social meal, or feast, with them.

"Some ceremonies appear to have been omitted this year, which are usually attended to, such as killing a fowl, and marking the forehead and cheeks with the blood. Visiting the tomb of his father, and killing a bullock there, &c. It struck me that the king went through the business as a matter of compliance with national customs and prejudices, and not *con amore*. The origin of the custom is merely conjectural. There are some few religious rites attached to it; but, for the most part, it seems a social feast, in which families unite, and send presents to one another. Certainly no reference was made to any of the idols, and the expressions of prayer used, were all addressed to the one *True God*. The king makes presents very extensively on the occasion. It is said, he has this year given as many as three thousand bullocks. Of these he sent one to us Whites, and a remarkably fine animal it was. The total number killed to-day cannot be computed, but certainly not less than 35 or 40,000. And, for the first time in Madagascar, all the animals were skinned as soon as killed, by the king's command; in order that the tanning business may be commenced by Mr. Canham one of our artizans, and Mr. Kitching, with him, lately from England.

"It is a sort of universal holiday during the ensuing week: little work is done, and no markets are held. Friends are visiting each other. The scholars enjoy the recess, and all, servants and slaves included, take their fill of beef. So much for the account of our carnival.

"I wish Madagascar were more known than it is by our British friends. We want more help from them for our schools. I could fill another sheet about them, but time forbids it. We depend on England for support for them. They cannot maintain themselves. A great work is going forward here among the young. The result of present exertion is matter of faith and hope. The next generations

will reap the advantage highly. But we have much to encourage already.

"Believe me,

"My dear Friend and Brother,

"Yours, most cordially,

"J. J. FREEMAN."

#### PROGRESS OF RELIGION IN THE UNITED STATES.

As a degree of scepticism has prevailed in the minds of some serious persons in this country, on the subject of the progress of religion in America, we present our readers with the following extracts from official documents, to the accuracy of which, the bodies of Evangelical ministers, who have published them, are, of course, pledged:—

"The progress of religion is not in so general and distinguished a manner as in some former years, yet, to an extent demanding the warmest gratitude of his people, the Father of mercies has been pleased to grant the special effusions of his Holy Spirit to many congregations. While in some of our Presbyteries, new congregations have been auspiciously formed, and others greatly strengthened and increased; both ministers and active members of the church have, in some others, been greatly stirred up to earnest prayer and holy effort. Concerts of private prayer, for particular blessings, days of fasting and humiliation, and pastoral visitations have been owned and blessed of God, to the quickening and encouragement of his people, and the conversion of sinners.

"Among those congregations in which the Gospel has been eminently clothed with a divine power to awaken, melt, and renew the hearts of sinners, we mention Steplentown, Hartford, and the Village of Albia, in the Presbytery of Troy; Watertown, Denmark, and Wilna, in the Presbytery of St. Lawrence; nearly all the congregations in the Presbytery of Ogdensburgh; Bridgewater, Union, Rome, and Litchfield, in the Presbytery of Oneida; Otsego in the Presbytery of Otsego; Lexington, in that of Columbia; Salina, Jamesville, Pompey 1st church, and Lenox 2d church, in Onondaga Presbytery; Berkshire, Owego, Caudor, and Chenango-point, in Cayuga; Hopewell, Newark, Sodus, Marion, and Port Bay, in Geneva Presbytery; Richmond, Genesee 1st church, Lima and Victor, in Ontario Presbytery; Eden, in Buffaloe, Poughkeepsie, Wappingers Creek, Smithfield and South Salem, in the Presbytery of North River; Freehold, Lawrence, Trenton 1st church, Dutch Neck, and Upper Freehold, in New Brunswick Presbytery; Cape May, 1st church in the Northern liberties, and the Mariner's

Church, in that of Philadelphia; Wilmington, in Newcastletown Presbytery; 3d in the city and Presbytery of Baltimore, Huntingdon, in the Presbytery of Huntingdon; Mercer in that of Erie; 1st and 2d Presbyterian churches in the city of Pittsburgh, in that of Ohio; Nishanoch, in the Presbytery of Buffalo; Cross Creek, Cross Roads, and Washington, in that of Washington; Hudson, Talmage, and Franklin, in that of Portage; Nicholasville, Lexington 1st church, Bethel, Versailles, Winchester, and Hopewell, in that of West Lexington; Paris, Flemingsburgh, New Concord, Springfield, Millersburgh, Stoner Mouth, Mt. Pleasant, and Maysville, in the Presbytery of Ebenezer; Portsmouth, Petersburg, Norfolk, and the churches in the city of Richmond, in Hanover Presbytery; Shiloh, Ebenezer, Columbia, Bethel, Harrodsburgh, Lebanon, New Providence, Danville, Lancaster, Paint Lick, Harmony, Buffalo Spring, Richmond, Silver Creek, and Hanging Fork, in the Presbytery of Transylvania; New Providence, Baker's Creek, Eusebia, Tellico, and Chestuce, Monmouth and Bethel in the Presbytery of Union; Columbia, in that of Holston; Elk-Ridge, Greensboro, Danielville, Augusta, Washington, Milledgeville, Macon, and those in the counties of Gwinnett, De Kalb, Henry, Butts, Jasper, Morgan, and Crawford, in the Presbytery of Hopewell; and the congregation of Mount Zion, in the Presbytery of Harmony, Lebanon, and Springfield, in the Presbytery of Miami; Smyrna, Spring-Creek, Shelbyville, New Providence, Stones River, Hopewell, Murfreesboro, and M'Minnsville, in the Presbytery of Shiloh. The work of the Holy Spirit in these places exhibits indeed great diversity of circumstances in the time, and manner, and extent of its influences, and the rapidity and power with which it has advanced. In some cases crowds of sinners of every age and character, bathed in tears, and bowed in deep and trembling anxiety in the dust, have suddenly appeared in the house of God, at times and in places where such an event was least expected; and the firmest unbelievers and the boldest transgressors been melted and subdued by the mighty power of God. In other instances beautiful and refreshing, like the dew that fell on the mountains of Israel, where the Lord commanded his providential blessing, the reality of the gentle operations of the God of Zion has been chiefly discernible in their gradual, but real and precious effect. Among the several instances of the outpouring of the Holy Spirit, of which the assembly have at this time heard, there are two which awaken the

liveliest feelings of admiration. Some of the mutes in the Asylum of the Deaf and Dumb in Danville, have been hopeful subjects of renewing grace in a late meeting in that place. At the missionary stations within the bounds of the Presbytery of Buffalo, the Holy Spirit has in a remarkable manner stirred up the hearts of the heathen to seek the Lord, and more than forty of these children of the forest have been united with the church.

"Events like these not only solemnly rebuke the stupidity of those who misimprove better privileges, and hold back their liberal contributions, amidst ample means, but they demonstrate the precious truth that, under God, there is abundant encouragement to attempt the salvation of the most benighted, and the conversion of the most depraved. Of revivals of religion in general, connected as they seem to be with destinies of unborn millions, and the prospects of the church throughout the world, the assembly cannot cease to speak without earnestly and affectionately entreating all the ministers, the elders, and members of our church, to beware of employing any questionable means to produce religious excitements—and of countenancing at any stage of their progress, measures, however apparently successful, which the word of God does not sanction; as in either case discredit may be brought upon one of the most invaluable mercies of heaven, and the Divine Author of these sweet and saving influences be grieved."—*General Assembly's Narrative.*

(To be continued.)

#### DIVISION AMONG THE QUAKERS IN AMERICA.

In justice to the Society of Friends, we readily insert the following letters, which we have received from members of that respectable body.

(To the Editors.)

"As a member of the Society of Friends, I wish to add a few observations to the notice which this unhappy subject has already met with in your pages.

"My motive is, simply, the desire to promote and strengthen that feeling of fellowship in which you 'sincerely sympathize' with us, as fellow members in the 'body of Christ.'

"I trust I shall in some degree attain this object by the statement of two facts.

"The first is, That not one Friend has been found in this country to avow his agreement in the sentiments, the infidel sentiments, as I need not hesitate to term them, of Elias Hicks.

"Your correspondent, a seeming exception, is, I suspect, no member of our Society: the signature F—, being well known in it as that of, I believe, the only individual in this country who was ever disowned for the profession of Socinian principles.

"The second fact, the assertion of which seems peculiarly necessary, from the general ignorance of, and consequent prejudice against our honoured predecessors in the truth, is,

"That the Society of Friends has, INVARIABLY, believed in the Divinity of Christ. Redemption through His blood, and the Divine authority of the Holy Scriptures.

"In proof of this, the zeal and industry of our American brethren have collected quotations which make up a thick octavo volume, but I shall content myself with one or two only from three of the most eminent among our writers.

"G. Fox, Journal, p. 434, folio edit. says:—'We own, I believe in Jesus Christ, his beloved and only begotten Son, in whom he is well pleased; who was conceived by the Holy Ghost, and born of the Virgin Mary; in whom we have redemption through his blood, even the forgiveness of sins; who is the express image of the invisible God, the first-born of every creature, by whom were all things created that are in heaven and on earth, visible or invisible, whether they be thrones, dominions, principalities, or powers; all things were created by Him. And we own, I believe that He was made a sacrifice for sin who knew no sin, neither was guile found in his mouth; that He was crucified for us in the flesh, without the gates of Jerusalem; and that He was buried, and rose again the third day, by the power of the Father, for our justification, and that He ascended up into heaven, and now sitteth at the right hand of God,' &c.—Concerning the Holy Scriptures, we believe they were given forth by the Holy Spirit of God; they are to be read, believed, and fulfilled, and are able to make wise unto salvation, through faith in Christ Jesus.—We believe the Holy Scriptures are the words of God,' &c.

"Wm. Penn, Works, p. 26, folio edit. says:—'I sincerely own, and unfeignedly believe in one holy, just, merciful, almighty, and eternal God; and in one Lord Jesus Christ, the only Saviour and Preserver of all, the same one, holy, just, merciful, almighty, and eternal God, who in the fulness of time took, and was manifested in, the flesh,' &c., also, 'The first part of justification we do reverently and humbly acknowledge, is only for the sake of the death and sufferings of Christ;

nothing we can do, though by the operation of the Holy Spirit, being able to cancel old debts, or wipe out old scores.'

"R. Barclay, Apology, p. 141, says:—'We firmly believe it was necessary, that Christ should come, that, by his death and sufferings, He might offer Himself up a sacrifice to God for our sins; so we believe the remission of sins, which any partake of, is only in and by virtue of that most satisfactory sacrifice, and no otherwise.' Speaking of the Scriptures, p. 86, he expresses himself thus, 'We do look upon them as the only fit outward judge of controversies among Christians. We shall also be very willing to admit it as a positive, certain maxim, that whatsoever any do, pretending to the Spirit, which is contrary to the Scriptures, be accounted and reckoned a delusion of the devil.'

"How many ministers and professors might blush to have ever traduced the character of these great men!

"I think it would be uninteresting to enter here into any detail of the particulars, or discussion on the origin of this melancholy apostasy; the curious letter of F— requires no comment, scarcely a single sentence of it being to the point; I shall therefore only observe, that there is no evidence of its having arisen in any degree from the want of a 'regular educated body of learned members,' as you suppose; besides, a similar deficiency has always existed, and exists now in England, without giving rise to any similar consequences.

"Neog."

"10th Month, 6th, 1828."

(To the Editors.)

"Had not the letter signed F., relative to American Friends, which was inserted in last month's magazine, been accompanied with a statement that it came from a 'respectable writer, a member of the Society of Friends,' I should have let it pass without notice, as it contains sufficient internal evidence that the writer is favourably disposed toward the Hicksites; and to any person conversant with the principles of Friends, that alone would be sufficient to convince them that he was not truly a Friend.

"You may, perhaps, have heard that, some years ago, a female minister, named Hannah Barnard, came over from America to this country; after some time, it was discovered that she held Socinian doctrines; and, on this account, was disowned. She met with numbers in this nation and Ireland, who embraced her

sentiments, and several were, in consequence, disowned.

"Amongst the rest, was a Thomas F—, who, I believe, now resides in W—shire. I perceive, from the Notices to Correspondents, that you had received a communication from a Thomas F—, and, as the article alluded to is signed F., I could not help thinking it probable that he was the writer of it.\* If it is so, I wish you to know that he has long been disunited from Friends; and should like your readers to possess the same information. I shall not enlarge much on the lamentable defection. If you wish to know how it is viewed by the Friends on this side of the Atlantic, I apprehend you may obtain it *via roce*. I will add that the great body of them view the sentiments of E. Hicks with the deepest regret and abhorrence. If F. be not the person I have supposed, I think he scarcely can be a member: as an open expression of his sentiments would, I think, bring him under the discipline of the Society. The English Friends have no fellowship with the Hicksites, and have refused to hold any communion with them. Of this the writer of the editorial remarks accompanying F.'s letter was, perhaps, not aware; if he were, and is at all acquainted with Friends' principles, I think the concluding lines, p. 556., 'Which of them are the best,' &c. does not show that he was writing in a truly Christian spirit; and they are not calculated to remove the supposition of 'unkindly intention,' which some may possibly have entertained, see p. 553. May the Great Head of the Church overrule these things to the furtherance of true Christianity, and may the spirit of Christian love spread more extensively amongst the followers of the blessed Jesus, the Mighty God, and Prince of Peace.

"I am, &c.

"NEOS."

\* A third correspondent, who is also a member of the Society of Friends, has communicated the same conjecture, and, whilst he disclaims all intention to impugn the general respectability of F—, he supposes him to be the individual who was separated from that Society in 1812, for holding Socinian principles, after his case had been discussed at great length at the Yearly Meeting, and who published a pamphlet in connection with that event, entitled, "A Narrative of Disciplinary Proceedings." Should this suspicion be well-founded, it will at once explain the sympathy which F— has discovered with the Unitarian Seceders from the Society in the United States.—EDITORS.

#### A DAY OF HUMILIATION AT ISLINGTON.

The five dissenting congregations in Islington and its vicinity, observed Tuesday, October 28, as a day of humiliation and special prayer, for the out-pouring of the Holy Spirit.

At seven o'clock in the morning, meetings for social prayer were held at Islington, Union, Lower Street, Maberly, and Claremont chapels, at which the respective ministers presided, and were very numerously attended. A united public service was held at Union Chapel, when the Rev. J. Blackburn and the Rev. R. Philip prayed, and the Rev. J. Yockney preached, from Rev. iii. 13, "*He that hath an ear let him hear what the Spirit saith unto the churches.*" Though this service was necessarily fixed at an inconvenient hour of business, yet it was attended by a large and deeply interested congregation.

In the evening, at half-past six, a concluding service was held at Claremont Chapel, Pentonville. This spacious building was crowded with a most respectable assembly.

The Rev. Messrs. Gilbert, Yockney, and Blackburn led the devotions of the people. The Rev. T. Lewis stated various reasons for humiliation; and the Rev. Caleb Morris described, the blessing which was sought by the out-pouring of the Holy Spirit. This service was protracted till nine o'clock; but the profound attention, and affecting solemnity which the congregation displayed, testified that unusual interest in the services was felt by all assembled.

The associated ministers at the close of the day declared, that its engagements had been most profitable to their own minds, and from the powerful, yet subdued feeling apparent in the congregations at each service, they anticipate the happiest results amongst their people.

#### HEREFORDSHIRE ASSOCIATION.

On Monday, the 13th of October, the Independent Meeting-house at Huntington, Herefordshire, was re-opened after considerable enlargement. Messrs. Jones, of Macclesfield, and Lewis, of Pembroke, preached in the evening. Mr. Rees, the pastor of the church at Huntington, has laboured in this hilly and secluded region for upwards of twenty-five years, and has recently experienced such a pleasing increase of his congregation, as to be under the necessity of substituting for his old place of worship, which in reality was only a school-room, the present neat and commodious building, which will hold about three hundred persons. It is truly delightful to observe, that the labours of

this excellent man have been eminently blessed in this dark part of the darkest county of England. In a thinly populated district, where the nearest house to that of Mr. Rees's residence is at the distance of one mile, and where very few occur at a distance less remote than two or three miles, a church has been gathered, consisting of thirty five members, and a congregation of about 300 persons.

On the following day, the half yearly meeting of the Association of the Herefordshire Independent Churches was holden at the same place. Mr. Davies, of Hereford, preached in the morning; Mr. Bidlake, of Ludlow, in the afternoon. In the evening, a conference was holden, in which the rules of the Association were finally established, and many subjects relating to the state of religion, and particularly to the interests of dissent in the county, were discussed. Besides the brethren already mentioned, Messrs. Lewis, of Tredrostan; Penhall, of Doward; Maund, of Madley; Borley, of Sutton; Lloyd, of Llanbadarn-garreg; Blackmore, (Baptist minister), of Kingston; Griffiths, of Brilley, (Calvinistic Methodist); and Phillips, of Hay, (Calvinistic Methodist,) were present. It afforded the sincerest joy to the friends of religion to see so numerous and respectable an attendance of ministers and lay brethren, convened together on these interesting days, though in a spot very remote from their several spheres of labour; and they cannot but indulge a hope, that this newly organized Association will prove an efficient means towards the revival of religion in this long neglected county. It is pleasing to observe, that there were two pious ministers of the establishment amongst the congregation assembled on this occasion. The next half-yearly meeting is appointed to be holden at Pembridge in the month of March, when Messrs. Lewis, of Tredrostan; Penhall, of Doward; and Maund, of Madley, are to preach.

#### WORCESTERSHIRE ASSOCIATION.

The half-yearly Meeting of the Worcestershire Independent Ministers, was held Oct. 21, at the Old Meeting-house, Kidderminster. The Rev. G. Redford, of Worcester, preached in the morning, upon "the Decline of Religion in Individuals and Churches, and the Means of Revival." The business of the Association was transacted by the ministers and delegates in the afternoon. A fund is to be raised for the support of village preaching. Mr. Cooper, of West Bromwich, preached in the evening. The Rev. Dr. Ross, of Kidderminster, is Secretary to the Association, by whom any donations

in aid of the important object of village preaching will be thankfully received.

#### AIREDALE COLLEGE.

The students training up for the Christian ministry in this Institution, passed their annual examination on Tuesday, June 17th, in the course of which they discovered a variety of talent, which drew forth expressions of approbation from their examiners. They read, in *Latin*, Horace's 12th Ode of the 1st Book, and his 2d Epistle of the 1st Book; Juvenal's Sat. 4. 37—144; Livy's account of the Siege of the Capitol of Rome by the Gauls; and the circumstances of the Death of Seneca, as related by Tacitus, together with a part of his description of the Manners of the Germans. In *Greek*, portions of Xenophon's *Cyropedia*, from the 1st and 3d Books; 9th section of Longinus on the Sublime; Homer's *Iliad*. Lib. I. 245—303; and Sophocles's *Œdipus*, Tyr. 1408—1480. In *Hebrew*, Gen. chap. vi.; and Job, chap. xi. In *Chaldee*, Dan. v. 17—31; and in *Syriac*, Luke xxi. 5—38.

The next day, the General Meeting of the Subscribers was held in the adjoining chapel. The attendance was numerous. Mr. Pool, of Kipping, commenced with prayer; and three of the senior students delivered Essays:—Mr. Jessop, on *the Value of the Soul*; Mr. Wright, on *the Preference due to Eternal Things*; and Mr. Stringer, on *the Progress of Christianity, as an Evidence of its Divine Origin*. After which Mr. Eccles, of Hopton, gave an affectionate, appropriate, and interesting address to the candidates for the sacred office. J. Holland, Esq. was then invited to take the chair; the report was read by the Tutor, and the business of the Meeting proceeded.

During the past year, Mental Philosophy has engaged the attention of the students. Theological Lectures have been delivered to them, and they have been required to produce Essays on the subjects of the lectures, to occupy their attention in tracing the outlines of a system of religion, and to familiarize them with composition.

This Institution continues to prosper. At present there are nineteen students in the house, which is one more than the prescribed number; and two others have applied, and are waiting for admission.

To establish this college on a permanent basis, a benevolent lady has promised to give, unconditionally, an estate, the rental of which is £50. a-year, and has offered to give another estate in the neighbourhood of Bradford, Yorkshire, worth about £1500. on condition that the friends of the Institution will sub-

scribe £1500. to erect buildings on the estate for the accommodation of the tutor and the students.

## ORDINATIONS.

February 7, 1828, at Paignton, Devon, Rev. R. Gill, late of Westerham, was ordained over the congregational church: Rev. Mr. Watkins, Newton, read Scripture and prayed; Rev. Mr. Petherick, of Totnes, stated the nature of a Gospel church, and asked the questions; Rev. Mr. Crook, Newton, offered the ordination prayer; Rev. Mr. Bristow, Exeter, gave the charge; Rev. Mr. Davison concluded with prayer; Rev. Messrs. Collett, of Dawlish; Clulow, of Shaldon; Davis, of Kingsbridge; Roper, of Teignmouth; Wilking, of Shaldon; Allen, of Chudleigh; Johnson, of Brent, took parts in the service. Rev. Mr. Stenner, Dartmouth, preached in the evening to the people. The chapel was crowded to excess, and the whole service was deeply affecting.

On Friday, the 20th of June, 1828, the Rev. R. Thornton was ordained to the pastoral office over the church and congregation assembling in Salem Chapel, Monkwearmouth, Durham, when the Rev. T. Matthews, from Hambro', introduced the service by reading suitable portions of Scripture and prayer; the Rev. James Matheeson, from Durham, delivered a most animated defence of the principles of Nonconformity; the Rev. J. Blackburn, from Whitby, asked the questions usual on such occasions; the Rev. R. Davison offered up the ordination prayer; the Rev. Mr. Nichol, of Chester-le-street, (in the unexpected absence of Dr. Bennett, Mr. Thornton's Theological tutor,) gave a most faithful and affectionate address to the minister; and the Rev. W. H. Stowell, from North Shields, delivered a most suitable address to the members of the congregation. Messrs. Blackburn, Pemble, Ferguson, and Chamberlain, took the other devotional parts of the service. The whole of the services were highly

interesting; and it has been requested that the addresses by Mr. Matheeson and Mr. Stowell may be published.

August 5, 1828, the Rev. David Philipps, late itinerant for the English parts of Pembrokeshire, was publicly recognized as pastor of the united churches of Little Haven and St. Ishmael's, in the same county. The latter chapel was erected through the labours of the itinerant. The service was held at the former place, where the Rev. T. Williams, of Pembroke Dock, introduced by reading and prayer; the Rev. J. Bulmer, of Haverfordwest, delivered the introductory discourse, and stated the nature of a Gospel church, from Matt. xviii 15-20; the Rev. W. Warlow, of Milford, delivered an address from Acts ii. 42; and the Rev. W. Davies, of Fishguard, preached to the people, from Exod. xvii. 12. In the afternoon, Mr. Bourne, from Highbury College, London, delivered an appropriate sermon, from Deut. xxxii. 2. The congregation seemed pleased, and many returned home, saying, that it was good to be there. May the great Head of the Church bless the union, and prosper his cause in those dark neighbourhoods, so that the wilderness may rejoice and blossom as the rose!

## RECENT DEATH.

*Distressing Calamity.*—Oct. 6, the Rev. Charles H. Evans, late pastor of the independent church at Halesowen, but latterly of Bromsgrove, Worcestershire, being on a visit to a friend, and while waiting in the high road for a stage coach to convey him to town, was accidentally knocked down by a gentleman's carriage, and rode over. At first it was supposed the accident would not prove fatal. But we are grieved to say, Mr. E. died on Friday, Oct. 10, leaving a most amiable and esteemed partner to lament his painful removal. Mr. E.'s infirm health had constrained him to relinquish his pastoral charge a few months previously to the accident.

## ACKNOWLEDGMENTS AND MINOR CORRESPONDENCE.

COMMUNICATIONS have been received during the past month from the Reverend Messrs. W. Vint—W. H. Wiffin—Dr. E. Henderson—G. Redford—C. N. Davies—J. Arundel—J. Barfitt.

Also from Mr. J. Pitman—An Enquirer—An Independent.

We beg to inform our Correspondents that our limits will not permit us to insert Reports of the Anniversaries of Auxiliary Missionary Societies, which will find a more appropriate registry in the *Missionary Chronicle*.

There exists so great a diversity of poetical taste, that we fear the suggestion of "An Independent," could not be satisfactorily executed.

We regret that we are compelled to defer several articles of Review and Intelligence till our next number.